The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 9.—WHOLE NUMBER 1101.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:
In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8½ "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, 8 A. M. and on Fridays and Holy Days, 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for April.

25 Second Sunday after Easter. St. Mark the Evangelist.

MAY.

1 St. Philip and St. James.
2 Third Sunday after Easter.
9 Fourth Sunday after Easter.
16 Fifth Sunday after Easter.
17, 18, 19 } Rogation Days.
20 ASCENSION DAY. [Proper Psalms.]
23 Sunday after Ascension.
30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 6.

JEPHTHAH'S VOW.

(*Continued.*)

CHORUS.

The strong man weeps! lo, by grief he is bowed!
O'er Jephthah there passeth a cloud;
It is not the dark cloud of battle that now
O'ershadows his brow;
The dark cloud that lowered
By Arnon's fair river,
When Ammon o'erpowered
Sheath'd his sword—broke his quiver;
But the sad cloud that bows
Down the heart with its load; as the mightiest oak
By the torrent that flows
Is swept from its roots as by thunderbolt's stroke!
Oh, grief! as a cypress thou shadest
The heart of the strong like a grave;
And the suffering soul that thou ladest
'Neath the burden bows down like a slave!
A flower at morning was growing,
And the hues and the colors it threw
To the air, that around it like river was flowing
And kissing its chalice of dew,
Made the air all as bright and as fragrant as tho'
The wreath of an angel, in falling from Heaven,
To dull earth had given
The bloom of an Eden, where flowers unperishing grow!
And I sought for that flower when evening shades fell;
But wither'd the leaves from its core,
And the odors had fled from its cell,
And the spot that once knew it, now knew it no more.
'Tis thus, oh grief!
Thou stainest the leaf
Of each flower that gladdens our sorrowing way;
And the garlands we weave
For the lov'd and the living, the grave
Scatters in death and decay.

JEPHTHAH.

She guilty! oh! the thought comes o'er my soul,
Like the foul shadow of the Evil One,
In falling, o'er the world his presence blasted!
When God created Eden, made He guilt
The tenant of her bowers, the sweet paths
Nature enamell'd with her own fragrant hand?
Was she not rather the pale image that knelt
Without its walls before the Flaming Sword?
She guilty! seeks the eye for passing cloud,
Amid the multitudinous glories of
The starry isles that beacon midnight's ocean?
Guilty—oh! my child!
(Turns and falls weeping on her bosom.)

DAUGHTER.

I fear'd me much
Thine eye averted and thy manner cold
(Th' unchanging witness of a father's heart)
Bespoke some feeling outrag'd, or some duty
By me neglected. Oh! my father! tears
On a daughter's bosom but increase the debt
She owes a parent for the countless hours
Of self-denying love—of fainting hope—
Still clinging to the shadow frail, when life
Herself scarce left a single hold for hope—
Have I in aught—?

JEPHTHAH.

Nay, ask me not, my child!
Nature hath twofold fountains—grief and love;
The one for broken hearts and sunder'd ties,
And clay-cold lips shall never speak again;
But love sends forth her holy stream from source,
Whose waters are the deeper, stronger, when
We feel that death is near.

DAUGHTER.

Talk'st thou of death, my father?
Oh! 't is an omen fearful, when from lips
Long sever'd, the first greeting forth that comes
Is—death! Why lower thoughts, as these, upon thee?
Look round thee, father! and be cheered. Lo there!
The marshall'd files of Gilead's battle! Hark!
The swelling pean of thy country's voice
Rises from lips but now breath'd death and conquest
To Israel's foes. See the bright garland they
Have wove for Jephthah's brow! Hear the glad timbrel
In the fair hands of maidens, all as glad
To welcome thy return! And dost thou weep?
Perchance the warrior's soul doth weep for those
His sword hath slain?

JEPHTHAH.

No, not for widows made,
Or children, orphans; or the desolate path
That battle, in her fiery track, doth make
As tho' a meteor had swept the earth;—
'T is not for these, my daughter! Jephthah's brow
Doth mourn beneath the garland that thy hand
And Israel's triumph would place there,—not these,
Not these, my child!

DAUGHTER.

The living sympathy
That binds divided hearts doth make them one;
Their joys—their fears—their very pulse is one!
From the same sun they drink their gladness both,
From the same fountain draw they both their tears;
And when the sun sets and the fountain dries,
Like flow'rs that have liv'd their little span,
Together mix their scented ashes, and
Their odors fly on the same wing to heaven—
Like harp strings guided by one hand, so hearts,
That love, give harmony in ev'ry tone—
Oh! father, sever not what nature bound;
With ties accordant hath she bound our hearts,
And seal'd them with those holy mysteries
That light her altar from our earliest birth!

CHORUS.

Oh, nature! goddess of the earth
Thou smil'st, when lo! thou saw'st creation rise,
And, from her sculptor-hand, give beauties birth
She dream'd in ages past amid the palac'd skies!
Oh! nature on thine adamantine throne
Of the eternal mountain, thou alone,
In hoary majesty,
Did'st joy to see
The liberated ocean lash the sky,
The land, now parted from it, raise its free
And fetterless anthem o'er its wide domain,
Declaring thee, her queen;
Thro' vale, thro' mountain, or the flowery plain,
O'er which thou fling'st thy fadeless robe of green—
And thou did'st watch, like mother, coming forth
The infant-blossom from the earth,
And with sun and shower
Did'st cradle the struggling flower;
And from the rays that fell,
Thy mother hand did garner up
The odors that within it like a temple, dwell,
The hues that stain its many-colored cup;
Till forth she came, all blushing as a bride,
Ay, blushing for the loveliness she wears;
While summer winds around pour music's tide,
And ev'ning, in her joy, sheds dewy tears!
But nature stood alone
Upon her mountain throne,
While earth lay 'neath her, like a desert wild,
Till, tenanted and trod
By man, the image of his God,
The desert-earth, like blooming garden, smil'd!
Like a chorus it ran,
The creation of man,
From star to star on its luminous track;
And, when one to another
The angels sang of their new-born brother,
Each world sent its echo-hymn joyously back!
The Hand Divine,
That moulded mortal from his native earth,
Made his heart a shrine
Where feeling, tender, holy, should have birth,—
A soul where should reside
The brightest ray that stream'd from God's own throne;
That better part of mortal; deified:
Thro' all time, living, when all else is gone!
And 'round that shrine
Did nature twine
Those fadeless flowers, with a mother's hand,
Of feeling that will ever
Tho' soul and body sever,
Put forth bright bright blossoms in yon cloudless land—
O'er the mount, thro' the vale,
O'er the sea, 'neath the sky,
We list the glad tale
Angels echo on high,
The spirit of God, life giving
To death, and fresh life to the living,
Rolling the sea in its numberless waves,
Robing the trunk in its garment of leaves,
Adorning the flowers with hues that impress
Their frail being with heav'n's own loveliness,
So nature encircles the heart with her zone,
At once her funeral pile and her throne!

HIBERNICUS.

(To be continued.)

Selected Matter

From the Scottish Ecclesiastical Journal for Feb.

The Sacred Poetry of England.

16TH AND 17TH CENTURIES.

RELIGIOUS, or rather, to speak more strictly, devotional Poetry, of a high order, is comparatively rare, because it requires the union of two qualities which are often found very widely sundered—truthfulness and poetic taste—simplicity of heart and honesty of mind, together with a keen perception of the beautiful and a corresponding power of its expression. It is certainly possible for a sincere Christian to write very bad poetry, religious or otherwise; but it is as certainly *impossible* for one who is not a sincere Christian to write good Religious Poetry; and by a sincere Christian we understand, not merely a believer in the Articles of Faith, nor a general well-wisher to the cause of goodness, but one who is really carrying on a work in his own heart, living actively that spiritual life whose different aspects and circumstances he sets forth (if he is also a true poet) in a garment of beauty and dignity befitting their nature and their truth. Hollow or careless writers, however high their intellectual powers, will never be successful when they turn them, for fashion's sake, or from other motives, to religious subjects; they will never wake an answer in their readers' hearts; while their productions will suffer in mere artistic merit from the strain of an unreal spirit.

These, then, on their broad bases, are the two conditions of excellence in Devotional Poetry—sincerity and poetic power. But occasionally, sincerity, with its naturally condensed and emphatic language, will to a great extent supply the place of the latter condition, and this is seen particularly in the devotional poetry of Dissenters, and of those who approach to them in tone of feeling. Many of their hymns appeal to the heart with peculiar power; and this results in part from that fervency of religious spirit which, whatever may have been their errors of opinion, we cannot deny them; in part from the directness of speech and rejection of adventitious ornament, which are effects of their principles.—Both principle and effect have been often, as we know, exaggerated, and the familiarity of style in treating of Sacred subjects which this has sometimes induced, is much to be deprecated; but not more so than the error of that opposite school existing in our own day—a school which assumes a vague air of mystery, overloads itself with ornament, and renders the subject subordinate to simile or incidental imagery.

Between these two extremes there lies, as in everything else, a golden mean, maintaining the grace and dignity of Sacred Poetry without sacrificing one breath of its sincerity. And it is the Church (in her fullest truth and purity) which presents us with this. Many choice strains may be gathered from her stores, sure of awakening the healthful echoes of her children's hearts. Such is that one treasure of our own times, the inestimable "Christian Year"—solemn, tender, and truthful—prized and adopted, through innumerable shades of opinion and diversities of circumstances, by young and old—daily winning its way further and further, as fresh hearts expand and ripen to its appreciation. Such are the writings of the Religious Poets in the early and healthiest days of the Church of England, when she gave the clearest evidence of the spirit that was in her, before peace and security had produced laxity, and an otherwise happy reaction had trespassed into false excitement.

It cannot be denied that the Religious Poetry of the sixteenth and seventeenth centuries has suffered much disfigurement from the style of its age. Highly as it ought to be prized, we do not hold it up for unlimited admiration, still less imitation, as to *style*—this, in our days, would be a retrogression of taste; but we contend, that the breath of truth, the reality of purpose, and the *groundwork* of real poetic beauty, which it possesses, render its neglect by modern times a loss and a reproach. Much has been done of late to repair this neglect, partly, perhaps, from fashion and fancy; but also, we hope and believe, because there has recently been a call for Religious Poetry more definite, more spiritually practical, than the generality of that which our own day produces. Mr. Fosbery, in his valuable collection of sacred "Hymns and Poems,"* has very well defined this superiority:—

"There is much," he says, "and precious instruction, to be gathered among these old poems. They have a strength and depth in them which many more graceful verses have not. They enshrine thoughts worthy to be treasured up in the heart, instead of feebly expressing, with much reiteration, what may be called the sentimentality of Religion. The love of God was not to these men a passing emotion—it was their principle of life. They and their works should be had in honor among us!"

Dr. Donne, A. D. 1573–1631, appears to have been the first noted writer of Religious Poetry in the Reformed Church, and as such, we may suppose that his own manner exercised some influence—unfortunately not a favorable one—on his contemporaries or immediate successors. The Poetic Faculty was at that era still a plant of tender and uncertain growth, working itself slowly out of a mass of worn-out romance, into the Present and the True; slowly shaping itself into harmony, and putting forth its shoots, as young plants will do, in irregular and disproportionate efforts. In Dr. Donne's days, fancy predominated, to the injury of other qualities, and in his fanciful and ingenious mind, this defect was of course exaggerated. Hence his poetry is clogged and disfigured with conceits, a constant play on words, and ungraceful, though sometimes clever, similes. This is the more to be lamented, when we think what, under other circumstances, so able and holy a man might have produced. The following stanzas are a specimen of his style at its purest, as regards both rhythm and diction; they are taken from his "Litany," which, by the way, shows in the first part too many relics of his Romanist parentage and childhood:

"From being anxious, or secure,
Dead clods of sadness, or light squibs of mirth,
From thinking, that great courts immure
All, or no happiness, or that this earth
Is only for our prison framed,
Or that Thou art covetous
To them Thou lovest, or that they are maimed*
From reaching this world's sweet—who seek
Thee thus
With all their might, good Lord, deliver us.

From needing danger, to be good,
From owing Thee yesterday's tears to-day,
From trusting so much to Thy blood,
That in the hope, we wound our soul away,
From bribing Thee with alms, to excuse
Some sin more burdenous,
From light affecting, in religion, news,
From thinking us all soul, neglecting thus
Our mutual duties, Lord, deliver us.

"From tempting Satan to tempt us,
By our connivance, or slack company,
From measuring ill by vicious,
Neglecting to choke sin's spawn—vanity,
From indiscreet humility,
Which might be scandalous,
And cast reproach on Christianity,
From being spies, or to spies pervious,
From thirst, or scorn of flame, deliver us.

* * * * *

"In churches, when the infirmity
Of him which speaks diminishes the Word;
When magistrates do misapply
To us, as we judge, lay, or ghostly sword;
When plague, which is Thine angel, reigns,
Or wars, Thy champions, sway;
When heresy, Thy second deluge, gains:
In th' hour of death, th' eve of last judgment day,
Deliver us from the sinister way."

Contemporary with the writings of Dr. Donne, or nearly so, we find many beautiful hymns—much more perfect than his in construction—either standing by themselves, or scattered among the more secular productions of various writers—viz. Lord Brooke, 1554–1628; Sir John Davies, 1570–1626 (whose metre is particularly even and dignified;) Sir Walter Raleigh, 1552–1618, &c.; but especially deserving of mention are the simple and smoothly versified paraphrases of the Psalms, by George Sandys, 1577–1643. To all these valuable and beautiful compositions we can now do no more than direct attention. Many of them are to be found in Mr. Fosbery's judicious selection, which we have already mentioned.

Also contemporary, or nearly so, with Dr. Donne, we find the two brothers Fletcher, who, in their unobtrusive parochial ministry, found leisure to compose those fine poems, "Christ's Victory and Triumph," by Giles, 1588–1623, and the allegory of "The Purple Island," by Phineas, 1584–1650. These works are both distinguished for graphic power, and a harmony which oversteps their time, and which they owe to their chosen model, Spenser. They are far, indeed, from attaining to the higher excellencies of that great master of syllabic music; but in the average of metrical smoothness they are not, perhaps, far below him, and the double rhymes which they frequently introduce, form a variety in the cadence, which is very pleasing.

Next to them, George Withers, 1588–1667, is deserving of attention, as a writer whose religious compositions possess much sweetness of thought, and also considerable rhythmical grace, as our readers will see by the following lines:

"The voice which I did more esteem
Than music in her sweetest key,
Those eyes which unto me did seem
More comfortable than the day;
Those now by me, as they have been,
Shall nevermore be heard or seen;
But what I once enjoyed in them
Shall seem hereafter as a dream.

All earthly comforts vanish thus,
So little hold of them have we,
That we from them, or they from us,
May in a moment ravish'd be.
Yet we are neither just nor wise,
If present mercies we despise;
Or mind not how there may be made
A thankful use of what we had."

This is very smooth and flowing; and indeed, in the most of the poets lately mentioned, an advance in metrical taste is clearly visible; but it then appears to suffer a relapse which continues more or less till the appearance of Milton. In Herrick, 1591–16—,† though there is a kind of slender grace, like his own daffodils, we find again the forced and unpleasing cadence produced by disproportionate length of lines; and this is also generally the case with Quarles, 1592–1644, though occasionally he shows a power of harmony equal to his moral and poetic strength. The same defects exist also in George Herbert, 1593–1632; but who would not pass over this, and much more, in favor of a poet so holy of purpose, so diligent in his vocation—whose outpourings, whether of Christian joy or grief, carry with them every earnest heart to whom they are known, and reflect, clear as the crystal of the stream, that sweetness and singleness of soul for which he was remarkable? In his own times the "Temple" was very highly appreciated. Nicholas Ferrar used to say of it, as Isaac Walton tells us, "that there was in it the picture of a divine soul in every page, and that the whole book was such a harmony of holy passions as would enrich the world with pleasure and piety." Nor is this an exaggeration of friendship, for it does indeed set forth a Christian's inner experience—the difficulties and consolations of the spiritual life—with a fervor, a graphic power, and a fluency of expression, which have been attained by no single poet before or since. Its history is best given in his own touching and lowly message from his death-bed to Nicholas Ferrar:—

"I pray, deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul before I could subject mine to the will of Jesus my Master, in Whose service I have now found perfect freedom: desire him to read it; and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies."

Had not George Herbert possessed the faculties of a true poet, as well as the graces of a Christian, his book could not have obtained the influence which it possesses. He had the poet's arts of contrast and combination—the poet's power of condensing a floating idea or sensation—of conveying a picture in an expression—and he held the poet's privilege of reviving a useblunted truth by striking treatment; as for instance in the following stanza from the poem called "Repentance:"—

"Lord, I confess my sin is great;
Great is my sin. Oh! gently treat
With thy quick flower, thy momentary bloom;
Whose life still pressing
Is one undressing,
A steady aiming at a tomb."

In the admirable poem entitled "Mortification," which, had we space, we would fain give entire, the same idea is differently expressed:

"*Man, ere he is aware,*
Hath put together a solemnity,
And drest his hearse, while he has breath
As yet to spare.
Yet, Lord, instruct us so to die,
That all these dyings may be life in death."

Another secret of George Herbert's strength is his peculiar conciseness where his meaning is most important. A line or two will often contain matter for which a less skilful writer would require as many stanzas. This excellence is particularly remarkable in his introductory poem, "The Church Porch," which is a perfect manual of Christian duty; and instances might be adduced in profusion from his shorter compositions:

"We cannot ask the thing which is not there,
Blaming the shallowness of our request."

"More servants wait on man,
Than he'll take notice of; in every path
He treads down that which doth befriend him."

"Whether I fly with angels, fall with dust,
Thy hands made both, and I am there.
Thy power and love, my love and trust,
Make one place everywhere."

"As when the heart says (sighing to be approved)
'O, could I love!' and stops; God writeth, Loved."

"Either grief will not come; or if it must,
Do not forecast;
And while it cometh, it is almost past."

And in the beautiful prayer for a thankful heart—

"Not thankful, when it pleaseth me;
As if thy blessings had spare days:
But such a heart, whose pulse may be Thy praise."

It is curious to observe how collectors of poetical specimens have been contented, as regards the older poets, with a passing from hand to hand of one or two *hack* pieces, so to speak, even where the whole of the works were easily attainable—as if all individual exercise of taste in their selection were out of the question. Some verses from the poem on "Sunday," and that on "Virtue," are the two which, with rare exceptions, are chosen from the "Temple" for this purpose. The well known lines with which the latter opens,‡ cannot indeed be too much admired; but the rest of the poem contains a larger proportion than almost any other of those conceits and quaint similes with which the innate genius of Herbert has always in some degree to contend. We believe Coleridge, in "The Friend," to be the only person who publicly notices that fine Sonnet on "Sin"—

"Lord, with what care hast Thou begirt us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers.

Pulpits and Sundays, sorrow dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises,

Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace, eternal hopes and fears.

Yet all these fences and their whole array
One cunning bosom—sin blows quite away."

"Aaron," one of the most beautiful of his poems, we have never seen alluded to or quoted:

"Holiness on the head,
Light and perfections on the breast,
Harmonious bells below, raising the dead
To lead them unto life and rest.
Thus are true Aarons drest.

"Profaneness in my head,
Defects and darkness in my breast,
A noise of passion ringing me for dead
Unto a place where is no rest;
Poor priest, thus am I drest.

"Only another head
I have, another heart and breast,
Another music, making live, not dead,
Without whom I could have no rest;
In Him I am well drest.

"Christ is my only head,
My alone only heart and breast,
My only music, striking me e'en dead;
That to the old man I may rest,
And be in Him new drest.

"So holy in my head,
Perfect and light in my dear breast,
My doctrine tuned by Christ (who is not dead,
But lives in me while I do rest)—
Come, people; Aaron's drest."

"The Flower" is also a poem eminent for touching poetical beauty—particularly the last stanza but one.

"And now in age I bud again,
After so many deaths, I live and write;
I once more smell the dew and rain,
And relish versing: O my only light!
It cannot be
That I am he
On whom Thy tempests fell at night."

Like many other superior poets, George Herbert has suffered from his imitators—becoming identified with their faults by the indiscriminating. "The Synagogue," usually printed at the end of The Temple, and ascribed to Christopher Hervey, is written in avowed imitation of that work, but is an exaggeration, or rather caricature, of all its faults, without possessing any of its redeeming beauties, and in which even the effect of its author's sincerity is lessened by the visible straining of imitation. The best passages of the whole are the "Hymn on the Epiphany," on "Ascension Day," and the four concluding stanzas of "The Bishop."

To be continued.

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* *Hymns and Poems for the Sick and Suffering.* Edited by Thomas Vincent Fosbery, M. A., Perpetual Curate of Sunningdale. London; Rivingtons.

* This line is really written:
"To them whom Thou lovest, or that they're maimed."
—*Works of Dr. Donne.* London, Parker, 1839.—Vol. vi., p. 538.

† The precise time of his death, we believe, is unknown.

‡ "Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night;
For thou must die."

London Society for Promoting Christianity amongst the Jews.

From the Annual Letter of the Bishop of the United Church of England and Ireland in Jerusalem.

[CONCLUDED.]

Although the general movement mentioned in in my two last letters has considerably subsided, yet there is a door opened in this country for preaching the Gospel to the natives; and I am most thankful to state that the Church Missionary Society have resolved to send missionaries into this open field of labor. One, the Rev. Mr. Klein, has been already occupied two months in learning the first rudiments of the language, previous to his settling as pastor of the Protestant community of Nazareth. Another is expected here in a few days, who, being well acquainted with modern Greek and Turkish, will in the first place labor among the thousands of ignorant pilgrims that yearly visit Jerusalem.—Here, in Jerusalem there are many Latins, Greeks, and Armenians, who more or less earnestly seek the truth; but they are almost all poor, and their dependence on the convents is to them a formidable obstacle, for when any one begins seriously to read the Bible, or sends his children to my school, or attends the Bible and Prayer meeting in Arabic, in Michael's house, he is at once exhorted by his priest to desist; and if he does not immediately submit, he is driven out of his dwelling, belonging generally to a convent. Thus latterly two families, belonging formerly to the Latins, were driven, or rather thrown out of their dwellings, because they would not give up their Bibles to be burnt. When thus driven out of their lodgings for the word of God's sake, which we endeavor to preach and to spread, it would be too cruel not to provide houses for them, although they may not yet have given proof of a thorough conversion of heart. I therefore generally provide house-rent for them, as long as they do well and need my help. And from the bottom of my heart, I thank those of you, beloved brethren, who have hitherto sent me help for this and other works of charity. And although I have been deceived in one or two instances I am still thankful to state that upon the whole such poor Arab Protestants do well, especially the six or seven communicants. Provided they enjoy health they scarcely ever want help from me, beyond paying their house-rent; and by their activity, economy, and gratitude, they give a good example to our Jewish converts.

With respect to Nablous, it would require volumes to relate all the intrigues, bribes, repeated promises and threatenings which the bishops and monks of the Greek convent here have employed, in order to stop and destroy if possible the good work going on at Nablous, on the one hand; and on the other hand, the simplicity, and good sense, and superior wisdom with which it has been given the Evangelical Christians to stand their ground, and to baffle all the cunning and efforts of their opponents. The convent began by sending a cunning and clever deacon to Nablous, with presents for the influential persons in the place, to open a school in which several modern languages were to be taught, and in general superior to my school. When all the people were invited to send their children to that school, with the promise that the convent would pay tribute to Government for all those who should send their children, about twenty fathers of families signed a letter to me asking me what they should do. As I have always endeavored to soften their feelings towards their ecclesiastical superiors, whom they did not trust, I wrote in answer that, provided they take the word of God for their guide in all things, I should advise them not to accept bribes, but to keep on good terms with the deacon, and if they thought it was for the good of their children to send them to his school. Some of them did send them, so that my school was reduced to twenty boys. However, after two or three weeks, they felt uneasy, and after consultation, they went in a body to the deacon to ask him to teach the Bible to their children. "We read and teach the Psalms," said the deacon, "and that is enough." "It is not enough for us," said the men, "we want the whole Bible to be taught to our children." And when the deacon told them he would not introduce the Bible into his school, they took their children away to my school again, in which I am thankful to say the children continue to make good progress in the knowledge of Scripture. It contains now thirty-eight children, chiefly boys. After the above, the monks observing that in all things the people ask, and are disposed to follow the advice of my agent, made all their efforts to bear upon him; flattery, direct and indirect, promises and threatenings, all were employed to draw him into their nets. But in all this he has behaved as if inspired by Divine wisdom. I did not much fear the effect of their threatenings upon him, although he was entreated by all his friends to beware of poison; but I feared their promises. The monks first offered him a sum of money if he would exert his influence in preventing the children from coming to my school. Afterwards they offered him a salary of 80*l* a year, if he would withdraw from my school, and take the same interest in their school which he had hitherto taken in mine. To which he replied he did not want money, but that he was willing to do all in his power for their school, provided it was conducted on Scripture principles, and that in general, being still a member of the Church of St. Chrysostom, he was ready to help them with all his might in all things in accordance with the word of God; but as for their tradition, and all other things opposed to the word of God, he would ever oppose them with all his power. At last, when the monks saw they could do nothing with him at Nablous, they invited him to come to Jerusalem, which he did, and for the space of a whole month there is not a kind of intrigue with which they did not try to entrap him. At last he was summoned to the convent, and in the presence of bishops and monks, a paper was put into his hand by the secretary of the Pasha, whom they had bribed, with the request that he would sign that paper as the only means of avoiding their displeasure. On reading the paper, he looked solemnly at the heads of the convent, and said, "Is this your religion, and do you suppose that for money I will be your Judas?"

A silence ensued, and putting the paper in his pocket he came to me, quite worn out. I am now in possession of that paper: it is a kind of agreement by which the convent (no name) promises to give my agent 80*l*. per annum, if he will prevent the children of the Greeks from coming to my school, and take the superintendence of their school which he exercises over mine; and moreover, they, the convent, offer him a reward of 100*l*. if he will promise within three months to demolish completely my school-house. At last, seeing that neither promises nor threatenings availed anything, and fearing lest a large number of persons should leave them, and declare themselves Protestants, the bishops wrote a kind letter to Nablous, praying the people to be united, and not to say, one, "I am of Apollos," and another, "I am of Cephas," &c.; and since that time things have been going on quietly. But my poor agent has had a long and dangerous illness in consequence of all his trials. I must here add that although he is a poor man (in consequence of his liberality), and although what he receives from me is barely enough to cover his extra expenses for the school, he never seemed to be tempted by the offer of bribes.

In consequence of the tyranny and persecution formerly exercised at Nazareth against those who read the Bible, about twenty families have been led to leave their churches and constitute themselves into a Protestant community now recognized and protected by Government as such. This step was premature, and I do not wish to convey the idea that those Protestants are really converted persons. The Rev. Mr. Bowen, of the Church Missionary Society, has spent some months of this summer in Nazareth, and finds that there is a great mixture of pure and spurious motives at work among them; but yet he is convinced that there are individuals who really seek the saving truth, and at any rate there is a good opportunity for preaching the Gospel in Galilee.

When I wrote last year, Mr. Schwartz, whom I had sent as lay missionary to the Druses, was in good spirits, and had great liberty to preach Christ to that deluded people. But soon after the leaders began to prevent his having so much intercourse with the people, so that of late, though they were still polite with him, he could do but little for their good. But among the Christians and Jews of the neighboring Deir El-kamer, there is much stir and seeking after the truth. However I have desired Mr. Schwartz to come and spend next winter at Nazareth, and Nablous, to labor with the Rev. Mr. Klein, untill the latter is better acquainted with the language and character of the people.

Finally, beloved brethren, I thank all of you who have hitherto helped and supported us, by your prayers, your advice, and your money, to carry on the work entrusted to us, especially the London Society for Promoting Christianity among the Jews, and the Church Missionary Society. The first for their pecuniary aid in favor of the Diocesan School, and the deaconesses, and for many refreshing tokens of Christian affection and confidence; and the last for their continued good will towards their former missionary, and for sending laborers into this (I hope I may say) harvest.

And commending myself and fellow-laborers, both lay and clerical, together with all the subjects mentioned above, to your intercessory prayers,

I remain your humble servant and brother,
S. ANGL. HIEROSOL.

Jerusalem, Oct. 30, 1851.

From the True Catholic.

Sanctification of the Intellect.

The Fall of Man has corrupted his whole nature, and every part of it. The object of the wonderful mysteries, of the Incarnation and the Atonement, is to restore the corrupted nature, and every part of it, to its original purity. This happy consummation will only be completed in Heaven; upon earth, we can only make some approach towards its attainment. But some approach we must make. It is a false and defective view of the great mystery of salvation, which supposes it to terminate in a mere forensic transaction, the acquittal of the sinner, or, more accurately, his pardon. The consequence of his acquittal, or pardon, is to be his admittance into Heaven. Now it has been well observed, that Heaven would not be Heaven to an unsanctified man; that he would be nearly as unhappy there as in the place of punishment. To enter, then, into Heaven, we must be sanctified; and as the whole man is to enter into Heaven, the preparatory sanctification must extend to every part of the man. St. Paul writes to the Thessalonians: "The very God of Peace sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved blameless unto the coming of our Lord Jesus Christ." (2 Th. v. 23) In this passage the words "Spirit" and "Soul" may be well translated, into the language of modern metaphysics, by "Affections" and "Intellect."

If we are, according to the prayer of the Apostle, to be sanctified "wholly," and our whole "soul" preserved blameless, the whole intellect must be sanctified. The intellect is known to us by its faculties; which are generally supposed to be three, memory, imagination, and that which is sometimes called reason, but better, the discursive, or logical, faculty. Of these, the two last are the most important; memory being only their servant, who brings them the materials upon which they work, serving them as the hodman does the mason. This is true of all minds, from the child who infers that *musa* makes *musam*, in in the accusative, because *penna* makes *pennam*, or devises a new ornament for his kite, by combining parts of those of two play-fellows; to Butler and Shakspeare in their greatest efforts of reasoning, or imagination. Memory is only the servant of the other intellectual faculties, but a servant without whom they can do nothing.—Still they are more important than she; because, although they can do nothing without her, they, with her assistance, can do much. She, on the other hand, can act without them, but her acts are barren and unfruitful; when she is not ministering to them, she is merely useless. One great defect of modern instruction is that it spends its strength upon this inferior faculty, neglecting the two nobler.

But if a truly useful mind, in the highest sense, is to be formed, it must be by the cultivation of all the three faculties; and if the intellect is to be sanctified, it must be by the sanctification of all the three faculties. To cultivate the intellectual faculties, is the great end of instruction; to cultivate them religiously, and in connection with the affections, is the great end of education. Education is essentially religious, its object is to form the character. To do this all parts of our nature, "spirit and soul and body," must be sanctified. Yet it is very remarkable, that not only the world, but most, or all, of those "who profess and call themselves Christians," seem to regard the intellect as something which cannot be sanctified. The lamentable result is, that the great mass of intellect is either employed in modes directly hostile to religion, or about things which, if not foreign from it, as nothing in truth can be, are treated as though they were.

At the commencement of our present volume, we offered some remarks on the various "Schools in the Church;" which led us to speak of three false systems of theology, having each its distinctive characteristics. We observed, in substance, that the true religion of Christ our Lord, provided for all three of the parts of human nature, enumerated in the Pauline division, which we have just cited. Each of these three erroneous systems, we intimated, exaggerates what relates to one of these three particular portions of our nature. The Romish theology exaggerates the importance of that portion of Christianity, which being adapted to the wants of the body, or more accurately, to the wants of the spirit connected with a body, employed physical means. The pseudo-spiritual system, which its followers love to call "Evangelical," exaggerates that opinion, which is addressed to the affections, to the neglect of every other. Both of these false systems thus disparage the intellectual part of human nature. The third exaggerates it out of its due place, but makes no provision for its sanctification. Sanctification can only be wrought in connection with the affections, which, after all, are the only part of our nature which can be directly sanctified; the sanctification of the other two being only relative. They are made holy by being employed about holy things, under the influence of holy affections. Still they, being employed about holy things, have a tendency to cultivate the holy affections, under the influence of which they are to be still more actively employed.

The physical character of the Romish system of religion is very striking. A gorgeous ritual addressed to the senses, is that part of the practical system of Rome, which is most prominently put forward. It is the index of the system, and it does not deceive us. The leading idea of Rome seems to be the sanctification of the body. Hence the undue magnifying of celibacy and asceticism, and of something even beyond asceticism. We do not mean to say, that the Church of Rome pays no attention to the affections. On the contrary, we believe that it is a great object with her to excite them. But she seems always to desire to excite them through the senses, or at least, through the imagination, as connected with the senses. She presents to her votaries a beautiful woman, and a tender infant, as objects of adoration. She represents the sufferings of our Blessed Lord and Saviour, His "glorious Resurrection and Ascension," to the eye. Even when the direct appeal to the senses is abandoned, and the design is to excite the affections through the medium of language, the physical sufferings of our Lord are dwelt upon in a manner which is very striking, and, perhaps, somewhat offensive to us. It may be true, that we are too prone to soften down these things, and so overstate to ourselves the mode in which the Romanists look at them. But it cannot be denied, that they do press them very much upon their people.

But if they overrate the physical, and neglect the spiritual, part of religion; by which last we mean that portion of religion which is addressed to the affections; they treat the reasoning faculty with very little favor. The exercise of this faculty in religion is expressly forbidden. Every Romanist, who is asked the question; what do you think of religion? is expected to give the same answer with the French usurper, "I think as the Pope thinks." The Romanists cultivate the reasoning faculty only as an instrument. It is one, without which they could not do many things, which the interest of the Church requires should be done. No small care is taken, then, in training and disciplining the minds of those who are to be employed in her service; but still no attempt is made to sanctify the intellect.—Every thing is done which may fit it for use in polemics, or in business. The training of those Romanists who are educated for the service of the Church, is not very different from the professional training of lawyers; only that it is for the purposes, for which both are designed, vastly better than any training which young lawyers get, either in this country, or in England.

We see what is the result of this system. In all countries, in which the Romish system predominates, all the intellectual power which is not engaged in the actual service of the Church, is at war with her. That which is actually employed by her, is not always sincerely with her. Its possessors are identified with her, so far, that her interests are theirs; and they therefore employ their intellects in her service But they do not believe her doctrines, and would be perfectly willing to turn against her; except that their own position in society and means of subsistence must fall with her. The rest of the intellect of the country rejects her altogether, and would do so openly, but for the punishment which would follow. This attempt to crush the reasoning faculty has produced nothing, among intellectual men, but infidelity. The type of that infidelity is a virulent hatred and scorn of Christianity; which the infidels cannot distinguish from Romanism. It is an indignant rejection of a system of imposture, and along with it, of the truths with which it is connected.

The intellectual cultivation, which the Church of Rome encourages, is only that which is directly useful to her. The arts of design are useful to her, when they enable her to present, to the eyes of her votaries, those sensuous objects, upon which she desires to fix their imaginations, and, through them, their affections. The Church of Rome has then been the great patron of the arts of design. The imagination has been cultivated in connection with those arts; and we may even say sanctified. But this seems not now to be the case. The sanctification of a part of the intellect does not seem to have produced the right effect; it did not reach the affections.—The very same great artists, whose paintings indicate imaginations, both elevated and sanctified, have shown, by their lives, and even by some of their other works, that their hearts were not right. Artists learned to paint for money, and the world had money. Art is no longer Christian. The sanctification of the intellect, through the imagination only, has failed. The discursive faculty has rebelled; the imaginative faculty has deserted.

To be continued.

Extracts

From a **Sermon** preached at the *Consecration of St. Thomas's Church, New York*, by the Rev. **Francis Vinton**, D. D., Rector of Grace Church, Brooklyn.

Hebrews ix: 24.

The holy places made with hands, which are figures of the true.

Doubtless, the universe is full of sacramental things, outward signs of inward truths.

(As the Homily speaks,*) "In a general acception, the name of a sacrament may be attributed to anything, whereby a holy thing is signified."

Thus, everything we see in nature: all that is around us in the world, is, in some sort, suggestive of higher and hidden realities; figures and types of what is unseen and true.

* * * * * * *

Our text instructs us that the House of God, wherein His worship is fixed, when constructed according to the principles of sacred art that He prescribes, ought to conform to the universal law of *symbolizing the heavenly realities.*

"The holy places made with hands, which are Figures of the True."

The architecture of the elder church, like the ordinances therein, was divinely ordered to set forth, in figure, the things of heaven. This truth shall furnish the theme of my discourse. By God's grace, it shall be the suggester of pious thought to you and me.

St. Paul was explaining to the Hebrews, the true meaning of the ancient ritual. The blinded and sensual hearts of the Jews, like ours, were prone to rest on the outward and ceremonious, so that they failed to pierce into the spiritual significance of the services of the tabernacle and the temple.

This whole chapter is, therefore, given up to a recital of the sacred rites, with which they were all familiar; and to the explanation of the *unfamiliar* doctrines and duties, which those rites taught.

St. Paul reminds them, that, in every particular, how minute soever it might be, not man, but God was the Author and Director. "Moses was admonished of God, when he was about to make the tabernacle: for See, saith He, that thou make all things, according to the pattern showed to thee in the mount."† And, again in the verse before the text, the Apostle styles the things in the earthly temple, "patterns of things in the heavens." Everything was sacramental.

God, who created us, knowing whereof we are made and how low we are fallen, designed His own worship, to be symbolic of the deep mysteries, which our spirits, in this life, cannot cling to and retain, without the help of suggestive signs and outward ministrations.

This doctrine, implied in our text, is confirmed explicitly in the sacred record to which St. Paul refers us. It was an epoch in the history of the Church of God. He was now about to set His name and presence, permanently, in a dwelling-place, with His people.

* * * * * * *

Is it not humbling to our hearts, while it is refreshing too, to hear the recital of these pious sacrifices to the majesty of God's sanctuary?—This record, in the *Bible*, of ardent love among God's ancient people, stirs my spirit to excite in yours, a livelier desire and purpose, to offer of your abundance *always*, whatever is requisite for the Church of Christ.

With all our superior gifts of grace and providence, we are put to shame by the reverence and the liberality of the Jew!

We read again in this Scripture, to which St. Paul alludes, that the ground plan and apartments of the Tabernacle were shaped by Divine direction, to symbolize spiritual things.

"The outer Vail" separated the sacred precincts from the common objects of the world. This Vail, when opened, admitted the worshipper into the consecrated enclosure. That entrance answers to the door within the porch, by which we came into the church.

But, beyond was "The second Vail" which was ever closed. Behind this Vail was (as St. Paul speaks) "the Tabernacle which is called the Holiest of all: which had the golden censer; and the ark of the Covenant, overlaid round about with *gold;* wherein was the golden pot that had manna; and Aaron's rod that budded; and the Tables of the Covenant (of the ten Commandments). And over it the Cherubims of glory, shadowing *The Mercy Seat.*"‡

At this Mercy Seat, Jehovah set the Shekinah as the visible token of His Presence within His Sanctuary and Dwelling-Place. Into this "second Tabernacle," (which symbolized Heaven,) "went the High Priest, alone, once every year, on the great day of Atonement;) not without blood, which he offered for himself and for the errors of the people. The Holy Ghost this signifying, that the way into the *Holiest* of all, that is, Heaven Itself, was not yet made manifest."§

That inner sanctuary answers to the "Sacrarium," indicated, in this church, by the chancel-rail.

But, brethren, when the True Lamb of God was slain on Calvary; and when His precious atoning blood was about to be offered in the presence of God, by His ascension into heaven, *then* (as the Gospel tells us) the Vail of the Temple was rent in twain, from top to bottom, disclosing the Mercy-Seat; and manifesting that, from henceforth, "access with boldness to the *Mercy Seat of God*" was procured for sinful men; that Jesus Christ had "opened the kingdom of heaven to all believers."

And, therefore, in this Church, you see no "*Screen*" set up to hide the Altar. There is no barrier to obscure from the worshippers, the Table of their Lord.

Such a Screen is a *Jewish*, and (is adopted as) a *Popish* symbol, figuring the Vail; as if "the way to the Holiest of all was not yet made manifest."

But St. Paul condemns this error as contrary to a cardinal truth of the blessed Gospel, and violating the liberty of the Christian's sonship, as a child and heir of God in Christ. "For as by His own blood Christ entered in once into the Holy Place, now to appear in the presence of God for us," so "we have boldness" (in the spirit of our adoption) "to enter into the holiest by the Blood of Jesus, by a new and living way which He hath consecrated for us, through the Vail, that is to say, His flesh."

He is become to us the "minister of holy things and of the true tabernacle which the Lord pitched and not man." We have in Him, "a High Priest over the House of God." We are exhorted, therefore, to "draw near with a true heart," and with our souls to feed on Him where "He is set on the right hand of the throne of the Majesty in the heavens." We are emboldened to come to Him "in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "The profession of our faith," we are admonished "to hold fast without wavering; because He is faithful that promised."

He is faithful to His promise to be with His Apostolic ministry, in all nations, unto the end of the world; giving power to His own Gospel and efficacy to His own Sacraments. He is present where two or three are met together in His Name. His Presence, by the Holy Ghost, with us and within us, brethren, is our pledged, our sure, our spiritual bond of brotherhood: wherefore, St. Paul bids us "to consider one another to provoke unto love and to good works."

And, as if the Apostle had in view the *consecrating* of "Holy Places made with hands, which are figures of the True," as if to excite our reverence for the House where God is pleased to set His Name there, he warns us against absenting ourselves from public worship and holy sacraments, "as the manner of some is; but to assemble ourselves together; and *so much the more*, as we see the Day approaching"—the Day of the Lord, when He shall come to judgment.

In accordance with these injunctions and these promises, we learn that the early Christians met together every day, for worship and for communion in spiritual exercises. "They continued stedfastly in the Apostle's doctrine and fellowship and in breaking of bread and in prayer."

So soon as persecution relaxed its fury, the Christians began to build their churches. The grand idea, which St. Paul presents in our text (confirmed by the special commands of Almighty God to His elder people), became the *Principle* which governed the plan and execution of the work for the service of the sanctuary: The Holy Places made with hands, by Christian art, were Figures of the True.

It is worth a voyage to our fatherland and a pilgrimage to our mother Church, to see the pile of massive stones, all curiously fashioned, wrought into Cathedral majesty. The eye, enraptured, runs from base to buttress; leaps from turret to pinnacle; onward vaults upon the massive tower; thence, upwards glancing, glides along the spire, darting to its far-off finial, eager to pierce the sky, heavenward!

And then, entering beneath the low-arched, elaborated porch; observing the costly mouldings of the deep-retreating door; and coming into the sanctuary's pale, we shall be astonished at the vast area, the forest of columns; the lengthened nave and aisles, embroidered with encaustic pavement; and the lofty ceiling, mysterious in dim perspective, the tracery of windows, colonades and roof as a net-work of forms of beauty! And, beyond all, the deep and spacious choir, wherein the Christian architects of olden time, displayed their best endowment of skill and wisdom, like that of Bezaleel, to do their utmost upon the Sanctuary around the Altar! Such noble trophies of Christian offerings and Christian art are witnesses of a piety, which the Church, in our day, is learning, slowly, how to emulate.

But to another age, in this new country, to a generation that shall follow us—our children's children, perhaps—is reserved the honorable distinction of rearing such "Holy places made with hands which shall be figures of the True." It will come to pass when churchmen remember the alabaster box of precious ointment, renowned, wherever the Gospel shall be preached. It will be when sin shall be so abhorred, as to excite "much love" in them who are forgiven. It will be when Christians imitate her piety, who poured anointing on the body of her Lord. Their choicest gifts they will consecrate to Him, who commended her. They will do it; though they hear a Judas scoff again. They will have learned that Architecture is crippled, while, as now, it serves chiefly to minister to domestic luxury and commercial pride. They will disown the notion as profane, that "anything is good enough for a church," provided it is warm and not uncomfortable." In short; they will understand our text and will verify the truth that, Art, while ministering to religion and shaping holy places to be symbolic of heaven, is fulfilling its original commission; doing its pious homage to its Almighty Author; embodying the grand and holy doctrines of the christian faith in sacred symbols; which, though voiceless, yet speak, in mute eloquence, of *Redemption by the Cross of Christ.*

To be continued.

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* Hom. Am. Ed., p. 299.

† Heb. viii: 5.

‡ Hebrews ix: 3-5.

§ Heb. ix: 7, 8.

Communications.

For the Churchman.

Correspondence of Rev. O. S. Prescott and Bishop Eastburn.

I. [COPY.]

To the Rev. Oliver S. Prescott.

The Court convened for your trial in the Sunday School Room of Trinity Church, Boston, on the 10th day of February, 1852, on certain charges preferred against you in a presentment made by the standing committee of this diocese, among which charges the Third was as follows, viz.: "The Rev. Oliver S. Prescott has taught and circulated the doctrine that priestly absolution, in connection with and upon auricular confession, is profitable and desirable to the individuals and allowable by the Church;" having found that the said "Third Charge is sustained as to the fact of respondent's having taught what is not allowed by the church," and the Court having further found "that the practice of private absolution is not sanctioned by the American Church, and that in teaching it to be allowed by said Church respondent has gone contrary to her mind and practice," and the Court having stated the sentence, which in their opinion should be pronounced as follows, to wit: "that the respondent be required within ten days of the date of this instrument to furnish the bishop of this diocese a written certificate in the form appended, of his readiness to renounce the claim and the practice of private absolution, except in conformity with the Order in our Prayer-Book for the visitation of prisoners, or in the contingency which might arise in the administration of the Communion to one sick with a contagious disease; and on his refusing to comply with this requisition that he be suspended until such certificate be furnished, and that the act itself of giving such certificate to said bishop shall terminate the suspension." Now, therefore, the condition, on your failure to comply with which sentence of suspension was to be passed, not having been complied with by you, and more than ten days having elapsed since the date of said instrument, and you having failed and refused to furnish said certificate, although seasonably reqired so to do, I summon you to meet me at Trinity Church, Boston, on Mobday next, the fifteenth day of March, at one o'clock in the afternoon, at which time and place I shall pronounce sentence of suspension, in conformity with said decision. **Manton Eastburn,**

Bishop of the Protestant Episcopal
Church, in the diocese of Massachusetts.

Boston, March 13, 1852.

II.

At the request of the counsel of the Rev. Mr. Prescott, who is unable to be present, I make the following statement and motion:

This morning the following letter from Mr. Prescott's counsel was served upon the bishop of the diocese:—

March 15th, 1852.

Right Rev. & Dear Sir:—I have just received a letter from you addressed to Mr. Prescott, dated on Saturday, the 13th, summoning him to appear to-day at 1 o'clock at Trinity Church, to hear a sentence of suspension.

Mr. Prescott was summoned out of town on Saturday on an errand of friendship, and will not return until late this evening, and perhaps not until to-morrow. Your letter was left at Dr. Salter's too late Saturday evening to admit of a message to him, he being one hundred miles away.

My own engagements in Court this morning are such that I cannot attend for him.

I beg, therefore, you will appoint some future day, that Mr. Prescott may be notified and be present in person. He has waited in Boston for your action ever since his last letter to you.

I think you will see on reflection that this notice is rather short, and it is important he should have time to receive actual notice and be present. Your Obdt. Servt., in haste,

R. H. Dana, Jr.

The bishop of the diocese declined to consider this request.

Under these circumstances, in open church, I again move in behalf of the Rev. Mr. Prescott for a postponement of the sentence till to-morrow at this hour, or some other period when he can be present, and I protest most solemnly against its publication at the present time.

For Mr. Prescott.

A. Oliver.

III.

Rt. Rev. Sir:

On the 8th of March, I sent you a letter setting forth the reasons why, in my judgment, and that of persons whom I had consulted, the sentence recommended by the Court would be illegal. With that day the ten days expired which were allowed me for signing the required statement. I waited in the city through the week, but received no reply or notice from yourself. On the afternoon of Saturday, the 13th, I went out of town to spend Sunday with a friend, to whose son I was to be sponsor on that day, intending to return in the course of Monday. On my return I found that I had been suspended from Holy Orders.

The Canon requires that the accused shall have notice of the time and place of his sentence The only notice given was this. As late as nine o'clock Saturday night, a sealed letter was left at my lodgings. It was kept to be given to me on my return, and was not opened. On Monday morning the gentleman at whose house I lodge, judging from the handwriting and seal, that it was from yourself, sent it to the office of Mr. Dana. Mr. Dana opened it, and found it was a summons to me to receive sentence that day at one o'clock, in Trinity Church. He immediately wrote you a note, informing you of my accidental and perfectly natural absence from town, and my hourly expected return, stating his own peremptory engagement in Court that morning, and desiring you to adjourn the sentence for a day or two. This letter was handed you before eleven o'clock, by my friend, Mr. Oliver. You took no notice of the letter, but opened Church for the sentence. Again, in open Church, Mr. Oliver requested an adjournment, stating the reasons, and suggesting that very material effects might be produced on my rights and position. by a want of notice. To this you paid no regard, and proceeded with the sentence.

At the same time, I was informed, on my return, of my suspension. I also received a telegraphic despatch, announcing the sudden and violent death of my brother, which required my instant presence in New Haven. But for this I should have addressed you earlier on the subject of my sentence.

My purpose now is to state to you that while I have no doubt of the illegality of the sentence, yet as a disregard of it will not, in this case, lead to a decision upon the question of its validity, and as our Church has provided no mode of direct appeal, I shall conform to the suspension. By this I do not mean, of course, that I shall not take all proper means to secure its reversal or termination, while I shall conform to it. I do so, however, under protest, that I lose thereby no right of objecting to its validity.

Allow me in this, which I trust may be my last communication to you in your judicial capacity, to call your attention to what has passed between us officially from the beginning.

I met you accidentally in the street, and you invited me to call and see you at your study the next day. I did so, and we had a long and free, and I supposed not unfriendly conversation, on various theological subjects. Although I knew we differed in the interpretation of our standards, yet I left you with the impression that you saw no ground of canonical objection to the system in which I have been educated. It has since been allowed, which I have always been reluctant to believe, that you made this conversation the foundation of a prosecution against me for heresy, and became my accuser as well as my judge, and intended to offer yourself as a witness against me, the subject of your testimony being this private conversation, as to which my mouth would be closed before the Court.

The Canons give you the selection of the Court, leaving me only the right to reject four of the nine whom you nominate. The first nomination, though not a liberal or magnanimous nomination, was yet not unfair, and the action of the Court was favorable to me on the law, sustaining unanimously my exceptions. I offered the prosecution leave to amend the presentment, and to go to trial on the merits. The Court advised them to do so. They declined on technical grounds. After the new Presentment was formed, I made a written proposal to you that you should re-nominate the same judges, which you declined, and you nominated the four whom I had rejected, with five others. I objected to this course, and you withdrew the four and made a new nomination. This nomination was entirely of men of the opposite school or party from that with which I am classed, many of them known as eager partisans against the opinions of High Churchmen, some of them indirectly dependent on yourself, and several of them having expressed opinions so hostile to me that I could have procured their rejection as jurors in any Court of law. I protested against the nomination, but without effect. Of the conduct of this Court, when assembled, it is enough for me to say, that by the unanimous advice of my friends, and with my own entire conviction of its necessity, I took advantage of a technical objection to the Court's jurisdiction (a sound one, but one which I would otherwise have waived), at the risk of a sentence for contumacy, rather than undergo the torture and insults I was subjected to, with the certainty that my fate was decided upon before the trial. I have made up this issue with those judges before the Church and the world, and I am willing to leave it to the decision of any tolerably impartial man who was present at the trial.

The fourth nomination you made by taking all the judges of the second Court who were still in the Diocese, men with whom I was publicly at issue on a most tender point, selecting two from the five judges of the first court, and adding to them three whom I had twice rejected. To this nomination I respectfully protested, but without effect.

At the trial you were offered as a witness. I know that the offer was finally made subject to my objection; but I have reason to believe this was not from your own will or suggestion. And after the trial, while I had never made a public use of our conversation, there was published in a newspaper under your sanction, a detailed account of our conversation (the accuracy of which I must entirely object to), as being what your evidence would have been if received by the Court.

This Court acquits me of all the charges, and by an anomalous proceeding, requires me to sign a confession of doctrine and discipline, with a promise binding on me in all future time, of their own concoction, as a sort of preventive against the possibility of my committing an apprehended irregularity hereafter. I will not repeat my objections to the finding of this Court, or to your sentence of the 29th February, or to your final sentence of suspension. I think I may safely refer you to the opinions or doubts of those who have been most active against me, on the point of the legality of all these proceedings.

As to the manner of your last sentence, I must protest against it. Most important rights and privileges of an accused person are at stake on his action between the time his sentence is made known to him and its execution. But I must say, in candor, that I am satisfied that, in my case, requests, suggestions, arguments and protests are of no avail. The history which I have given above, speaks for itself. It needs no epithets of mine. If its parallel can be found in the official acts of any person in power, civil, military, or ecclesiastical, towards an official inferior, in any Christian community of later times, living under free institutions, it has not come within my knowledge. I do not charge you with being actuated by a personal hostility towards me. I think, however, that your public acts and declarations, within the last six or seven years, compel me to believe, that you consider it your duty to drive from the Diocese, and if possible from the Church, and at all events to destroy in point of position and influence, those clergymen whose opinions differ from your own on those questions which have lately agitated our Church and the Church of England. I believe that you think that this will be doing God service. When a person in power is under the influence of such a religious zeal, all history shows us that little protection is left to the accused or suspected person within the limits of the superior's power. The dangers are greater, and the defences weaker, for the very reason that the conscience of the prosecutor is a party to the act.

It would not be honest for me to keep up a profession of merely legal objections to your course. But while I do not hope to receive from you, officially, any other treatment than I have received heretofore (as to the justice, courtesy, or good faith of which I do not wish to speak), yet, as I believe your motives are not personal, but such as I have described above, and though as dangerous, and working as great, and even greater wrong, are not so blameable. I can continue in your communion, and receive from your hands the Blessed Sacrament of the Body and Blood of Jesus Christ, your Master and my Master, in the manner the law of charity and the rule of our Church requires.

I have made this letter longer than I intended. My object was to enter a formal protest against your late sentence, and to avail myself of this opportunity to make a more detailed protest against the course pursued against me from the beginning, which I desire to leave on the files of the Diocese. **Oliver S. Prescott**, Presbyter.

Staniford st., Easter Even, 1852.

To the Rt. Rev. Dr. Eastburn.

For the Churchman.

Vestments and the Choral Service.

Mr. Editor:

In the Churchman of March 13th, I referred to the rubric in the English Prayer Book, before the "Order for Morning Prayer," which directs that "*such ornaments of the Church* and of *the minister thereof*, at all times of their ministrations, *shall be retained*, and *be in use*, as were in this Church of England by the authority of Parliament in the second year of King Edward the Sixth," because I believed this law to be not a dead letter, but still in force. The use of surplices and other ecclesiastical vestments, as well as altars, fonts, etc., being authorized by no other rubric. Indeed many of the ornaments authorized by this rubric have been in constant use in the cathedrals and chapels royal, which by the way have always been considered as models of ritual propriety. Altar candlesticks are to be found not only in cathedrals, but also in many parish churches, and why should they not be in them all, in England and this country too? Christ in the Bible is constantly spoken of as a "light." The two altar candles, significant of the human and divine nature of our Lord, are to say the least, as easily understood as the Surplice or the Cross in Baptism. Our Church is only opposed to the use of such symbols as are unintelligible to the people, and from their nature liable to abuse. Crosses too I believe have always been worn by the Bishops and others of the officiating clergy in the "Coronation service." It seems to me a bad argument that because many of the ornaments enumerated in King Edward's Book, have fallen into disuse, that therefore the rubric is a dead letter and of no force. It is not, however, my intention to advocate the restoration of partially disused vestments and ornaments; but only to insist upon the lawfulness of continuing in our Church in this country, choral usages that have been *steadily maintained* in our Mother Church of England; not only since the Reformation, but from the very introduction of Christianity among the Anglo Saxons; usages not peculiar to England nor even to Rome, but common to the *Christian* Church throughout the world.—Are we to believe that our young branch of the Catholic Church is to be the only exception to so general a rule; and that she is not to put on her beautiful garments, but is to remain an anomaly in Christendom; a sort of unique specimen of ritual nakedness? Certainly nothing less than positive legislative enactments can or ought so to convince me or any other Catholic-minded churchman. Rubricus seems to think that the entire or partial disuse of a rubric is the best argument against its observance. In the year 1789, that golden age of the Church so often referred to by Rubricus, there was scarcely one of those "ornaments of the Church and of the minister thereof," in use in this country, required by the Book of King Edward the sixth; and yet many of them have been gradually introduced by our Bishops and other clergy, not without opposition, for there is always enough with Rubricus to raise the cry of innovation, whenever anything like restoration in the Church is attempted. The custom of chanting the Venite and other canticles in this country, was not introduced until many years after the review of the Prayer Book in 1789. Of course there was the usual outcry against the so-called innovation. Opposers like Rubricus might have said that chanting had fallen into disuse everywhere in our Church, that even in England it could be heard in only a few cathedrals. But sir, the clergy and laity of our Church did not think that the partial disuse of a good thing was any argument against its use. Who would now like to see chanting and the use of surplices, etc., abolished on account of their being unwarrantable innovations, contrary to the letter and spirit of the Prayer Book? I think I may fairly say that churchmen in this country have *acted* as if they thought with me, that "what is lawful in England is lawful here, unless there be some positive enactment to the contrary." Rubricus says, "I beg leave to inquire whether our Bishops would be justified in habitually carrying to Church a pastoral staff, and in clothing themselves with all the ancient episcopal garments, and whether the inferior ministers would be justified in putting on a vestment, cope, etc.?" to which I answer, that being a layman I am not prepared to define the exact limits of episcopal prerogative. But it seems to me that any of our Bishops might re-introduce these antiquated vestments, if they thought them expedient, and for the edification of the Church. The inferior clergy should follow the good old rule of doing nothing without their Bishop. As for the hoods worn by graduates of the English Universities, it will be sufficient for me to answer that they are College badges, and not ecclesiastical vestments, and that the 58th Canon requires them to be worn in order to distinguish the learned from the unlearned, or privately educated clergy. The tippets to be worn by the latter, might not be of silk, because two centuries ago silk was (what it is not now) among the greatest of luxuries: of course unbecoming to those who were to set an example of simplicity in apparel. But even admitting for argument sake that the Canon was not local in its application, how could *we* comply with its requirements, for neither "Harvard, Yale, Trinity, Columbia, Geneva, Kenyon, Nassau Hall, Rutgars, Jubilee, St. James," nor any other College that I know of, has adopted anything like the English College hood as a badge of scholarship. So that graduates in the country cannot wear marks of distinction, which their colleges have never given them. Yet our Church has preserved the spirit of the 58th Canon, by requiring of candidates for holy orders that they be properly educated. Rubricus says that "I will gain little by appealing to the expressed opinion of the House of Bishops in 1814, with respect to the singing of anthems." All that I claim for it is that it establishes the general principle for which I have been contending, that "what is lawful in the Church of England is lawful here, unless expressly forbidden." The omission of the Rubric "in quires and places where they sing," etc., proves nothing, because this rubric merely *regulated* an *existing usage* common in churches in which the choral service was celebrated. It would have been absurd in the reviewers of our Prayer Book in 1789 to direct that "in quires and places where they sing (i. e., the whole service), here followeth the anthem" when there was not in this country a single quire, or place where the service was sung as in the English Cathedrals, collegiate churches and chapels; so that the singing of anthems in our churches is left entirely to the *discretion* of the ministers. It is customary to sing them now in the place of metrical psalms or hymns. But should any of our clergy in their *discretion*, direct them to be sung after the collect for grace, I do not believe it would lead to "a rupture in the Church," or to any other dreadful consequences; certainly not to the revival of any of the *obsolete rubrics* of Edward the Sixth's Book. As to the Virgin "Queen's rule, to wit, that there should be a *modest* and *distinct* song, so used in all parts of the common prayer of the Church, that the same may be as *plainly understood*, as if it were read without singing;" I would have Rubricus consider the object of this modest and distinct song. In his own quotation, from Edward the Sixth's Book, he will perceive that the reformers direct the plain song or chant to be used, "to the end that the people may the better hear" in all places (i. e. cathedrals, &c.), where they do sing.—Now even Rubricus will admit that the end proposed was good. Prayers are read that the people may hear. If they cannot hear distinctly without the use of this plain song or chant, why not use it, at least in those large churches in England and this country, whose architectural construction imperatively require it? I am obliged to Rubricus for reminding me of "some excellent observations on ceremonies contained in the English Prayer Book, which are as old as Edward the Sixth." The English Reformers earnestly endeavored to profit by the counsel of St. Augustine, and whilst they took away the yoke and burden of all *unmeaning* ceremonies, they were careful to *retain* "such ceremonies as do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified." In conclusion, Mr. Editor, if Rubricus and myself can agree in nothing else, we can, at least, using that liberty secured to us by the Church, "agree to differ. W.

For the Churchman.

Mr. Editor:

Will you permit a lay and distant subscriber to give expression to the honest indignation which the arraignment of Bishop Doane by the Bishops of Virginia, Maine and Ohio, has excited in his bosom? That one so abundant in labors, so zealous in season and out of season for Christ and the Church, so eminent among his peers for his moral and intellectual endowments, almost the only one of them all who possesses in any degree a European reputation—that such a man, so gifted and so beloved, should be presented for trial by his brethren in the Episcopate against the nearly unanimous opinion of the Convention of his Diocese, and notwithstanding the extenuating circumstances attending his failure in an undertaking only too great for individual enterprize, is a wanton and cruel exercise of power never intended to be conferred, and should call forth the indignant reprobation of every Christian mind, as a measure alike unnecessary in itself and prolific of evil to the Church. It is indeed so pitiful in its character, and so mischievous in its tendency, that, in the impossibility of assigning for it any rational or justifiable pretext, its enormity grows upon reflection, and the inference is irresistible that the prosecutors are actuated by motives which they dare not **avow.**

Full of faith and hope, confident in his own resources, and relying upon the co-operation of his fellow-churchmen, Bishop Doane has been betrayed while venturing all for Christ and for the lambs of His flock, into difficulties which were too great even for his irrepressible energy. In his excess of zeal he may have acted unwisely, underrated obstacles, committed mistakes, and broken promises faithfully made which he could not fulfil; but that he ever intended wrong to any one is a supposition too monstrous to be entertained for a moment. His embarrassments were such, in the cold neglect with which in this selfish and money-living age efforts for the general good are regarded, that it became impossible either to stand still or retreat without losing all the ground which had been gained, and all the capital that had been invested. To go on afforded the only means of extrication, and this course was more in accordance also with his own hopeful and enthusiastic temperament. His Institutions flourished, notwishstanding the exertions industriously made to decry them, for parents knew the value of the training and instruction which their children there received; but responsibilities contracted in their infancy had grown into a heavy burden; disappointments thickened upon him, and he was at length obliged to make an assignment of his property for the benefit of his creditors. Few persons could have made equal efforts to avert the catastrophe; his anxieties and labors—too great for human endurance—brought him near to the gate of death; and although unsuccessful, he gave into the charge of his trustees, two flourishing schools, increasing in the confidence of the public, and capable under his own admirable supervision, of paying ultimately all that was due. The present prosecution, if it accomplish the object of its originators, must utterly destroy all prospect of repayment, and the three intrusive Bishops will become, and should be held, responsible for this great injury.

The adversaries of Bishop Doane may close their hearts to every generous and kindly emotion; but I much mistake the character of my countrymen, if, notwithstanding all that has been done by some of his own household of faith, to misrepresent his conduct and defame his charter, their feelings are not those of sympathy and compassion. From all who desire the peace, quiet, and welfare of the Church, the voice of disapproval of the course pursued by these gratuitous accusers of their brother should be loudly heard. For myself I earnestly hope that the blow intended for him may recoil upon themselves, and that the House of Bishops will administer to them such a rebuke as will confine them henceforth to the limits of their own dioceses.

L.

THE CHURCHMAN.

NEW YORK, APRIL 24, 1852.

Need of a Court of Appeals in the Church.

The developments of the defects in our system of Ecclesiastical laws, which have lately taken place, show that that system needs a careful revision; and that other safeguards are required for the security of the Clergy than those which now exist. At present we have thirty Dioceses, most of them possessed of a Bishop, and some blessed with two; and the number of Presbyters and Deacons in them vary from a dozen to two hundred and seventy in round numbers. Each Diocese makes its own canons and prescribes the mode of trying Presbyters and Deacons, as no uniform system has been provided by the General Convention. The mode may be briefly described as this—a Court is appointed consisting of a certain number of Presbyters (say three or five) who take cognizance of the case upon a presentment previously made, and in which the alleged offences must be particularly described, *with reasonable certainty of time, place and circumstances.* This rule is essential for the protection of the accused, and is only objected to by the ignorant and unprincipled minions of despotic power, because it is found to stand between the persecutor and his victim. The offences for which an offender is amenable are set forth in the Canons of the General Convention, and other acts may be made punishable by the Convention of the Diocese in canons duly passed. How far they may go in the exercise of this right, is a question we cannot enter into at present.

A court thus appointed, is not omnipotent. It cannot make laws for the Church, it can only expound those already existing; nor can it create acts into offences, and then punish a man for doing them. If it undertake to do this, it exceeds its authority, and the sentence is a nullity. It must be remarked, moreover, that the Court do not pronounce sentence; they only determine what sentence, in their opinion, ought to be pronounced. The responsibility as well as the power of pronouncing it rests with the Diocesan. It is his sentence, not that of the Court. He is not bound by the decision of the Court, for he may annul it, and appoint a new court. Should a Bishop pass an unjust or unauthorized sentence upon a Presbyter, it is no excuse to say that the Court had sanctioned it. A Chancellor might as well plead the mistake of a Master in chancery for giving an unrighteous judgment.

Some of the questions which come before a Court Ecclesiastical, are of fact—some of doctrine, others of discipline, others of law. For instance, a Presbyter may be accused of violating the 45th Canon by not using the Liturgy in Church, as prescribed: the only question would be did he use it or not? Or he might be presented for teaching heretical doctrine, and this would involve questions both of law and fact—first, whether he taught as was alleged, and secondly, whether such teaching was heretical. It is plain that circumstances may arise productive of great difficulties. Many points of theology are nice, and require the most extensive learning and acumen to decide them properly, as some of the ancient heresies, *e. g.* the Arian and the Nestorian, reproduced at the present day, in various forms among dissenters, and existing secretly, it may be, among ourselves. By our present system a Court in some remote and small Diocese would have full authority and power to pronounce upon such a question, and the decision would be final if adopted by the Bishop. Perchance, however, the Bishop might be not well fitted for the entertainment of the question in all its gravity, but decide in an off-hand way from sheer incapacity to see any difficulty. We may imagine him, for instance, suspending the preacher for using the term "Mother of God" in his sermon, from a want of acquaintance with the Nestorian heresy and the grounds of its condemnation by the Council of Ephesus.

Again, some question may arise not of so great moment, but still of consequence. The Bishop may have peculiar notions with reference to some practice or opinion not disallowed by the Church or forbidden by the Prayer Book, yet exceedingly disagreeable to him. Some of his Presbyters approve, others do not. He selects one of the youngest of them, because he appears the readiest victim—he packs a Court of his own friends—has a presentment got up, absurd on the face of it, but serviceable for the nonce. Every plea is overruled, the principles of evidence neglected, the longed for verdict found, the accused is condemned, sentenced and executed, a victim to the *odium theologicum* of his oppressors. In such a case what is to be done? We are told there is no remedy, no redress—the sentence of the Bishop is FINAL!

Now this *dictum* may suit the interested sycophants, who fawn upon the mitred incumbent of the diocese in public and in private, who assert that his power is unlimited, and themselves his most devoted servants; and who profess their willingness to submit to whatever his caprice or his folly may dictate. But such is not the intention of the Church, nor the meaning of the ordination vow. If the office of the Bishop be sacred, so is that of the Presbyter and the Deacon in their several degrees. If the first may not unlawfully be deposed or suspended, neither may the second nor the third. Such a sentence as that we have imagined, is a mere nullity and does harm only to the usurper who passes it. His victim may indeed submit for fear of worse consequences—as the traveller gives up his money to the bandit with the pistol at his breast. But can we deem the sentence ratified in heaven, or viewed with favor by the great Head of the Church?

To guard against the monstrous wrongs that may be thus perpetrated, there must be a right of appeal from these Diocesan sentences. The mode and practical details need investigation and consideration—but of the necessity of such a measure there can, we think, be no question. Each Presbyter and Deacon is interested in the subject, for he may be the next victim; if law can be set at defiance, and his character and reputation be made the sport of merciless enemies, whose hate is not less bitter, nor their cruelty the less intense, because they wear the mitre, the surplice, or the gown.

THE LEGISLATURE of the State adjourned on Saturday, and did not pass the *Act to vest certain property in the Ordinaries of New York.* It was not again reported by the Judiciary Committee of the Assembly. This is the Bill commonly known as "Bishop Hughes's Bill." The set off* against it which originated in the Senate, and which we published on the 3d inst., slipped through the Senate unnoticed, and was sent to the House, where it died of neglect. (Poor thing!) The Senate Committee, nearly at the end of the Session, reported against the application for an alteration of the Act to in corporate Religious Societies — the particulars of which we gave early in the year—and no one could dispute the correctness of their decision. The miserable alterations of the law of divorce was left unacted upon by the Senate. And a similar fate attended a law to pevent certain landlords from having the means of defending their titles, commonly called the Anti-rent Stop Law. For all these things we are devoutly grateful. We wish, however, we could see in these results much of any springs from the purest sources of Religion or even of Morality. We cannot perceive that the Legislature, as a body, has cared much for these things. Hardly anything of advantage to the general, Religious, or Moral, or even Educational interests of the State, has received any attention. Some favors to the Common School interests have been granted—because such things are popular, and every member has several Common Schools in his own district. Yet, after all, the effect of the new enactments is to give good jobs to Yankee School-book-Mills at the expense chiefly of the non-resident landowners. At the same time the NORMAL SCHOOL, an institution intended to improve the Common Schools by furnishing more competent teachers, is stinted of support and cramped in its energies; and the COLLEGES have been turned off with ineffable contempt. The fact is, (as all the political papers say,) almost the whole legislation is for local objects. Each member represents a small constituency, and considers himself strictly the delegate of a district and not a member for the whole State. He is therefore anxious to get his Bill through, and cares little, if at all, for anything else; and will not oppose the projects of other people if they will only let his go. Under such circumstances, WHAT CAN WE HOPE?

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* An Act concerning Ecclesiastical Officers, &c.

Foreign Intelligence.

The *America* arrived at Boston on Thursday, the 15th, and the *Arctic* at this port on Sunday last.

The new French Senate and *Legislative Corps* were opened by the President on Monday, the 29th of March, with great pomp. He made an ingenious speech, avowing great love for the nation and zeal for its authority and grandeur. He professes great moderation, says he might have been Emperor already had he willed it, but that he desires no modification of the present state of things. It may however arise from the conduct of parties. If they endeavor to sap the basis of his government or contest the legitimacy of the popular election, or endanger by incessant attacks the future prospects of the country, then he will demand a *new title,* which will irrevocably fix on his head the power with which they have invested him. The names of the senators and other legislators were then called over severally, and each one rose and replied, "I swear." General Cavaignac and M. Carnot did not appear, but sent a paper stating that they were elected as a protest against Louis's arbitrary proceedings, but that they could not take the oath. Their seats were therefore declared forfeited. No election will be held at present to fill the vacancies.

The declarations of Louis induce the knowing ones to believe that he intends very soon to declare himself Emperor, as he always acts in direct opposition to his professions.

Prince Schwartzenberg, the Austrian premier, is dead: he has of late occupied a prominent position among European statesmen.

A war has broken out between the English and Burmese on account of the ill conduct of the latter toward the British residents in Burma. A small fleet and 6000 men were to be sent immediately from Calcutta and Madras to Rangoon, and a large force would carry on the warfare in the fall, as soon as the weather would allow of military operations.

The Birkenhead, a large steamer of the Royal Navy, employed in the transport of troops, struck on a rock on the coast of Caffraria. Upwards of 400 persons were drowned, as some of the boats could not be lowered. It seems to have been owing to the rashness of the commander in hugging the shore too closely. The behavior of the troops was admirable; and the account of their loss is afflicting in the extreme.

The Roman Catholics in England are becoming exceedingly impudent. A specimen will be found on the 4th page. There is also the case of the Rev. Francis Searle, a Popish priest, who was presented at Court by Mr. Swift, a London Sheriff, as *Monsignore* Searle. The presentation has since been *cancelled* in the *London Gazette* as a gross imposition. Mr. Searle, however, insists that the ate Lord Chamberlain knew all about it, and that lhe was *permitted to attend!* Another proof of Lord John Russell and Co's zeal against Popery!

The Rev. Mr. Gladstone, proceeded against for reviling the Bishop of London in a sermon, and persisting to preach in spite of his prohibition, has put in an answer admitting some of the allegations, and denying others. With singular obtuseness he appears as his own proctor, and in his answer he admitted certain things utterly inconsistent with his denials in another part. The counsel for the Bishop kindly pointed out his mistake; and the Rev. gentleman said it arose from his ignorance of the law. Perhaps this mistake may bring him to a sense also of his ignorance of his ecclesiastical duties. He was suffered to amend under the direction of the Court.

The Rev. W. H. Bathurst says he has not joined the Independents, as reported.

The Bishop of Exeter has addressed another very kind letter to Miss Sellon, stating that his former one had been misunderstood; and that his withdrawal as visitor was not intended as a condemnation but rendered necessary by their extended sphere of operations, and the impossibility of his entering into the inquiries and explanations that might become necessary; and not to incur the responsibility of seeming to sanction practices which, without having a right to condemn, he might not approve. He earnestly exhorts her to continue her good work at Plymouth.

The attack on Bishop Doane, with the proceedings of the New Jersey Convention, are attracting much notice in England. The *lynching* of Mr. Prescott has also called forth much animadversion. The *Morning Chronicle* says:—"Bishop Eastburn's behaviour seems to have partaken singularly of that persecuting character which so curiously is often characteristic of a prelate whose views of the Episcopal office are what are called 'low.'" The same excellent journal expresses its conviction that "the move of the three Bishops will end in their signal and merited discomfiture." To this we say with all our heart, Amen!

We are happy to find in our exchanges continual accounts of the consecration of new churches and of the repairs and restorations of ancient ones.

The Rev. W. H. Pollen, reported in the *Tablet* as a Popish pervert, has denied the truth of the story, which has been traced to Mr. Oakley, a *ce-divant* priest in the Church of England: another proof of the moral deterioration these people experience.

We would call attention to the letter of the Anglican Bishop at Jerusalem. We have inserted the concluding part on account of its open avowal of proselytism, and its defiance of the canonical rights of the Oriental Church. It shows us the blindness of doing evil that good may come. A wrong was committed in the establishment of this foreign bishopric, but safeguards were devised, and instructions given to render it harmless, and maintain the rights of the Catholic Church in Palestine. Those safeguards are now to be swept away, and schism stands revealed in all its hatefulness.

Diocesan Intelligence.

Episcopal Acts by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

Wednesday before Easter, April 7, P. M. In St. Jude's church, New York, the Bishop confirmed thirty persons, and delivered an address. Evening Prayer was read by the Rector, the Rev. H. D. Ward, and the sermon preached by the Rev. Dr. Haight.

E. In the Church of the Epiphany, the Bishop preached and confirmed thirty persons. The Rev. G. W. Timlow read prayers, and the Rector, the Rev. Lot Jones read the Confirmation Preface.

Thursday before Easter, April 8, P. M. In St. Peter's church, Brooklyn, the Bishop confirmed nineteen persons, and delivered an address. The Rev. F. Peck read prayers, and the Rector, the Rev. J. Stearns read the Confirmation preface.

E. In St. Mark's church, Brooklyn, the Bishop confirmed thirty-one persons, and delivered an address. Evening Prayer was read by the Rector, the Rev. F. Peck, and the sermon preached by the Rev. Dr. Lewis.

Good Friday, April 9, A. M. In St. George's church, New York, the Bishop preached and confirmed seventy-three persons. Morning Prayer was read by the Rector, the Rev. Dr. Tyng.

P. M. In St. Paul's church, South Brooklyn, the Bishop confirmed twenty-four persons, and delivered an address. The Rev. E. De Zeng read prayers, and the Rev. S. R. Johnson preached. The Rector, the Rev. Mr. Labagh, read the Confirmation preface.

E. In Grace church, Brooklyn Heights, the Bishop confirmed fifty-two persons, and delivered an address. Besides the Rector, the Rev. Dr. Vinton, the Rev. Dr. S. R. Johnson and the Rev. Messrs. Leonard, Seymour, De Zeng, and Hopkins, took part in the services. The sermon was preached by the Rev. Dr. Haight.

Easter Eve, April 10, A. M. In the Church Du St. Esprit, New York, the Bishop preached, and confirmed *twenty-one* persons, and addressed them. Morning Prayer was read by the Rector, the Rev. A. Verren.

E. In St. Peter's Church, the Bishop confirmed *twenty-one* persons, and delivered an address. Evening Prayer was read by the Rector, the Rev. E. H. Canfield.

EASTER DAY, April 11, A. M. In St. Bartholomew's Church, New York, the Bishop preached, and confirmed *fifty-four* persons. Morning Prayer was read by the Rev. C. A. Maison, and the Confirmation Preface by the Rector, the Rev. S. Cooke.

P. M. In St. John's Church, Brooklyn, the Bishop confirmed *sixty-four* persons, and delivered an address. The Rector, the Rev. N. A. Okeson, the Rev. E. M. Johnson, Dr. S. R. Johnson, and C. Seymour, took part in the services. The sermon was preached by the Rev. Dr. Vinton.

WESTERN NEW YORK.—On Friday afternoon, April 2nd., Bishop De Lancey visited Christ Church, Jordan. Evening prayers were read by the Rev. Mr. Warren, Deacon, of Marcellus, assisted by the Rev. Mr. Hager, Chaplain of Auburn, who read the Creed and Collects, The Rev. Mr. Russ, the missionary, baptized one adult and read the Confirmation Preface. The Bishop preached and confirmed 9 persons, to whom he delivered an address.

On Sunday the 4th of April, the Bishop officiated in St. James' Church, Skaneateles. The morning prayers were read by the Rev. Mr. Patterson, Rector of the church, who also read the Confirmation Preface. The Bishop preached and confirmed seven persons.

In the afternoon the Bishop visited St. John's Church, Marcellus. Prayers were read by the Rev. Mr. Warren, the missionary of the station, assisted by the Rev. Mr. Russ, of Jordan. The Bishop preached and confirmed twelve persons, to whom he delivered an address. An overflowing congregation attended these services.

In the evening the Rev. Mr. Russ read prayers, assisted by the Rev. Mr. Warren, who read the Creed and Collects; and the Bishop preached. The church has been painted in the interior, and the arrangements greatly improved for the services of the desk, the pulpit, and the altar.—*Gospel Messenger.*

MASSACHUSETTS.—*Confirmations.*—The Right Rev. the Bishop of the Diocese held a confirmation at St. Stephen's chapel on Thursday evening, April 1st, when he administered the apostolic rite to 20 persons. The Rev. W. T. Smithett, Rector of Christ Church, Boston, read evening prayer, the Rector of St. Stephen's reading the Preface. The Rev. Justin Field was also present. After the imposition of hands the Bishop delivered an address to the persons presented.

On the morning of Good Friday the Bishop confirmed sixteen persons, in St. Paul's Church. Morning prayer was read by Rev. Dr. Vinton, and a sermon was preached by the Bishop. The Preface to the Confirmation Service was read by the Rector, and the Bishop addressed the persons confirmed, after the laying on of hands.

The Right Rev. the Bishop of the Diocese held a confirmation on the evening of Easter day, at Christ Church, in this city, when he administered the apostolic rite to 15 persons, 9 from this church and 6 from St. Stephen's. Evening prayer was read by the Rev. E. M. P. Wells, D. D., assisted by the Rev. Mr. Flint, of St. John's, Charlestown, the Rector reading the Preface to the Confirmation Service. The Bishop delivered an address.—*Christian Witness.*

CONNECTICUT.—*Episcopal Services.*—On Palm Sunday morning the Assistant Bishop commenced the Spring visitations in St. Paul's Church, New Haven. Fifty-three persons were confirmed. On this occasion he preached and addressed the Candidates. In the afternoon, in Christ Church, West Haven, he preached and confirmed fifteen persons. In the evening, in Trinity Church, New Haven, he preached, and confirmed sixteen persons, whom he afterwards addressed.

CORRECTION.—In our last we stated that the Assistant Bishop confirmed eleven persons at Warehouse Point. We should have said that the *Bishop* confirmed them. In other respects the report was correct.—*Calendar.*

NEW JERSEY.—*Episcopal Services.*—On Tuesday, 6th April, (next before Easter,) in Trinity Church, Moorestown, the Rev. Mr. Germain read evening prayers, and the Bishop preached and confirmed *two* persons; the Rector elect, the Rev. Mr. Randall, reading the Preface. The Rev. Mr. Wiley, of the diocese of New York, was present. On Wednesday 7th, (next before Easter,) the Rev. Mr. Wiley read morning prayer, and the Rev. Mr. Randall catechized the children, and the Bishop examined them, preached, and administered the Holy Communion, assisted by the Rev. Mr. Germain.

In the afternoon, in St. Mary's Church, Colestown, the Rev. Mr. Bartlett read evening prayer, and the Bishop preached. The Rev. Messrs. Germain, Randall, and Wiley were present.

On Friday, 9th, (Good Friday,) in St. Andrew's Church, Mount Holly, the Rev. Mr. Germain read evening prayer, the Rector, the Rev. Mr. Morehouse, catechized the children, and the Bishop examined them, preached, and confirmed *two* persons; (making, with nineteen, at a special confirmation, *twenty-one* in this parish during the year.) On Saturday, 10th, (Easter Even,) the Rev. Mr. Germain read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rector.

On Sunday, (Easter day,) in the temporary chapel at Pemberton the Bishop read evening prayers, baptized seven children, and preached.—*Banner.*

FLORIDA.—On Sunday, Feb. 15th, Bishop Rutledge visited St. Paul's Church, Quincy, preached morning and evening, and administered the Holy Communion.

On Friday, March, 26th, visited Trinity Church, Apalachicola, and preached in the evening. On Sunday 28th, at same place, preached in the morning: catechized the children of the congregation after service: by the Rector in the afternoon: preached at night and administered confirmation to six persons.

The Rev. P. T. Babbitt, late a Presbyter of North Carolina, has been received into this Diocese, and has taken charge of the Female Academy in Tallahassee. He is also serving St. John's Church as assistant to the Bishop. All communications for him will be directed accordingly.—*Banner.*

New Publications.

Mr. Herman Hooker, of Philadelphia, has published in a handsome 8vo. volume LECTURES ON THE APOCALYPSE, critical, expository, and practical, delivered before the *University of Cambridge,* being the *Hulsean* Lectures for the year 1848, by Charles Wordsworth D. D., Canon of Westminister, &c. From the second London edition, pp. 396. It is a work of great ability and research, judging from the limited examination we have been able to give. The opening lectures on the millenium give a full history of the variations of opinion on that much-disputed topic, and the conclusion of the author preserves the reader from the enthusiasm and fanaticism so fearfully prevalent. The interpretations of some of the remaining portions are ingenious and forcible, but to our view savor rather of the religious polemic than the calm and impartial interpreter of sacred writ. He follows the general Anglican view, that the mystic Babylon is the Church of Rome. Many of his proofs of this are deferred to another volume, which has since been published in England, but has not appeared in this country. We hope Mr. Hooker will publish that also, that we may be put in full possession of Dr. Wordsworth's views on this sublime but confessedly most difficult portion of the sacred volume.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ: for every day in the year, according to the Christian Seasons. With Titles and Characters of Christ; and A Harmony of the Four Gospels. First American Edition, Revised, from the Third London Edition. New York, Gen. Prot. Epis. S. S. Union. 1852.

This is a very admirable volume, and one calculated to be peculiarly acceptable to the devout Christian. In depth and spirituality of tone, in fervor of devotion, in soundness and clearness of doctrine, in vigor of thought and expression, and in a most happy and harmonious presentation of truth, "according to the proportion of faith," it is unsurpassed if equalled by any Work of the present day, and reminds one very forcibly of the times of our Andrews, and Kens, and Wilsons, and such like worthies. The year of the Church is followed in the arrangement of the Volume, and day by day, and step by step, through every season, the faithful worshipper is helped onward to meditation on God's goodness and mercy, the Saviour's sacrifice, merits and intercessions, and the Holy Spirit's manifold gifts and graces. We cannot wish our readers to be more profitably occupied than in the daily use of these "Steps toward Heaven," for God's Holy Word is the constant theme of meditation and of holy resolves, and the wonders of redeeming grace are the sum and substance of each days' lessons, and incitements, and hopes. Happy will he be who meditates upon these things as he ought, and heartily strives, by God's grace, to set his affections on things above and not on things on the earth. "The Characters and Titles of Christ," the Tables suggesting "Thoughts for Special Occasions," and the excellent "Harmony of the Gospels," are very valuable appendages to the book, and will commend it the more to the devout worshipper. In conclusion, we repeat again our unqualified commendation of the "Daily Steps towards Heaven." * * *

THE EVENING JOURNAL. A paper under this title has been recently established in London. It appears three times a week, and contains every article of interest in the *Morning Chronicle* of the two days previous. In politics, it is moderately *conservative* and *free trade.* It is a zealous defender of the rights of the Church, as the articles copied into our columns abundantly evidence. It has able and sound contributors in this department, especially D. C. L., and gives early and reliable information on all matters of interest connected with it.. As a record of current events there is none better. We would refer those of our readers, in want of an English paper, to the advertisement in our columns by the American agent. We would remark, by the way, that a secular paper in this country, devoted to the interests of the Church, and conducted by churchmen, on church principles, would be a very great advantage.

MEETING OF THE BISHOPS.—We are much indebted to the Rev. Secretary of the House of Bishops, for his kindness in favoring us with a copy of the accompanying circular. The occasion of the meeting is of such a character that we doubt not many Churchmen and Churchwomen will assemble, to unite their prayers with those of the Rt. Rev. Fathers then assembled, that peace, truth, and concord, may be restored to reign among the seveseveral branches of Christ's Church, and that the knowledge of the one true faith may be extended to all nations.

HARTFORD, APRIL 15, 1852.

RIGHT REVEREND AND DEAR BROTHER:

I have received a letter from the Presiding Bishop of our Church, proposing that Bishop Meade and myself should appoint a Delegation to England, in pursuance of the invitation of the Venerable Society for the Propagation of the Gospel. It is probable that the Bishop had not received the overture in regard to an informal meeting of the Bishops in New York, when his communication was written. But, however this may be, I do not feel authorized to take upon myself the proposed responsibility, except as a last resort; and especially when so large a portion of the Bishops may conveniently assemble in New York. As it is now too late to undertake any further correspondence on the subject, I write this circular to say that, Providence permitting, I shall be in the city of New York, on Thursday, the 29th instant, where I shall hope to meet as many of the Bishops as can conveniently attend, pursuant to the proposition contained in the former circular, forwarded to all the Bishops by the Rev. Dr. Wainwright. Your affectionate Brother,

T. C. BROWNELL,
Bishop of the Diocese of Connecticut.

To the Right Reverend Bishop—

The meeting of the Bishops will be opened with Divine Service, at St. John's Chapel, at 10 o'clock A. M., April 29th, 1852.

We lament to announce the death of the Rev. Dr. Barry, Rector of St. Matthew's Church, Jersey City, on Tuesday evening last, after a very sudden attack of illness. We shall give a fuller notice in our next.

Married.

In the Church of the Holy Trinity, Brooklyn Heights, on Tuesday evening, 13th inst., by the Rector, Rev. William H. Lewis, D. D., the Rev. T. Stafford Drowne (the assistant Minister of said Church), to Anne Catherine, daughter of the late Robert Beatty, Esq., of Brooklyn.

On Wednesday, the 14th inst., at Calvary Church, by the Rev. Dr. Hawks, Matthew Clarkson to Susan Matilda, daughter of the late Peter Augustus Jay.

At Brooklyn, on Monday 19th inst., by the Rev. John Brown, D.D., of Newburgh, James E. Brown to Mary Josephine, daughter of Dr. Geo. Marvin, all of Brooklyn.

By Rev. Pierre P. Irving, on Tuesday 20th inst., John Paige Mumford to Frances Charlotte Aspinwall.

On the 19th inst., in Christ Church, New Brunswick, New Jersey, by the Rector, Rev. Alfred Stubbs, the Rev. Eugene Aug. Hoffman to Miss Mary C., daughter of Peter Z. Elmendorf, Esq., of the above place.

Died.

At her residence in the city of New York, on the 16th day of April, 1852, Miss Angelina C. E. Roome, the youngest daughter of the late Jacob Roome, Esq.

The life of any one without extraordinary incicent, passes with the current of events and is scarcely noticed, except by immediate friends, and it is not unfrequently ended without leaving that good which should live after us.

The life of Miss Roome has not been distinguished by any remarkable incident, but its whole course has been one quiet, unobtrusive path of kindness, virtue, faith and religious joy. From a child she sought the counsels and hopes of the church; her messages of love; her commands for kindness; her requisitions for purity of life; her offerings of sacraments, and her pledges for a future bliss; and they were all apprehended by her, and in them all she found satisfaction amid the trials of the world, to which she was no stranger; and they all formed in her a perfection of character her friends and acquaintances awarded to her while living, and the memory of which they will cherish now she is gone. She was a bright ornament in the society where she moved. Her cheerful and even temper, her uniform and Christian deportment made manifest the highest excellence of woman, and taught the practical value of our holy religion and its beautiful adaptation to the perfecting of our nature. The church and its services were dear to her; the Sabbath school and its children were objects of her care and love. She was a dutiful child, an affectionate and devoted sister. She was early left an orphan; and the families who were blessed with her presence will long remember her affectionate demeanor, and their children her counsels, her prayers, and her tender regard. Called upon without scarcely a day's notice to surrender this life for another, she was found cheerful and delighted to go, and exclaimed, with a smiling countenance, "Come, Lord Jesus, come quickly:" and when she saw the tear start from a sister's eye a few moments before her death, she said: "You will not be lonely, for I shall soon be your guardian angel."

Such a life would end with such a death, and such a life is delightful to witness, and profitable to keep in remembrance.

The church has given up one of her members, friends and relations a dear companion, but the spirit has gone to God who gave and perfected it.

W.

From the Banner of the Cross.

On the 15th of March, 1852, Mrs. Eliza Kohne, in the 86th year of her age.

When the death of an individual such as Mrs. Kohne is announced, justice to her many virtues demands some faithful record. In her native city, Charleston, South Carolina, as Miss Neufville, she commanded the love of an admiring circle of friends, and the respect of the community. As an only daughter, she was exemplary in her devoted care of her widowed mother, and would not marry during her lifetime. Miss Neufville was pleasing in person, and had a delightful vivacity of manner, derived, perhaps, from her French extraction. She was blessed with a fine memory, sound judgment, and quick discrimination; and was endued with a mind of rare intelligence, improved by a good education, to which her brothers contributed, with much care, to render her accomplished. She had a ready and happy manner of expressing herself in conversation, was a French scholar, and a charming epistolary writer, and presided over a literary association of young ladies, who referred their compositions to her critical opinion. She had humble piety which she manifested by deep reverence towards God and all things connected with His worship and service; by devout communion with His Church to the latest period of her life, and by constant liberality in promoting every plan for its advancement; in great respect and regard for the clergy; in her daily habit of reading the Psalms and Lessons appointed by the Protestant Episcopal Church for the comfort and edification of her children, a habit she continued to the last day of her life; and when her impaired sight no longer permitted her to read them herself, she requested her friends to read them for her. Resignation to the Divine will was in her a striking characteristic; and it was touching to witness her reverently lifted hands and raised eyes, when uttering an expression of thankfulness for some providential favor or deliverance, or when earnestly commending some sick friend, in ejaculatory prayer, to the divine mercy. As a married woman, Mrs. Kohne exercised the happiest influence over the mind of her husband, in behalf of the Church of her affection and its various plans of usefulness and charity; and their ample means were largely contributed to every judicious scheme of benevolence, both in South Carolina and Pennsylvania. As a widow, Mrs. Kohne's conduct was ever most dignified and proper; she gave patient attention to business, and realized her great responsibility as a steward of God's bounties, a trust of which she never seemed unmindful under any circumstances; even in the hurry and bustle of setting out on her many long journies, semi-annually, when receiving the visits and adieus of beloved friends, she would listen patiently to the frequent demands made on her charity; she gave with modesty and liberality; and, in accordance with the divine injunction, her alms were secretly as well as widely bestowed. She had an humble estimation of self, and few have borne worldly honors and prosperity with greater meekness and equanimity. She treated every one with due respect, gave honor to whom honor was due, and extended her kind consideration to persons of every rank. She had the most tender feeling toward the sick, and ministered of her substance to their wants, with generous and unwearied kindness; and, when within her reach, she soothed them by her kind visits or friendly inquiries. She had a most affectionate care for every individual of her household, and made ample provision for their various wants. Mrs. Kohne's self-possession was very remarkable; and under sudden alarms, or other trying circumstances, her calm, collected manner, gave to her conduct an aspect of great moral beauty. She was warm and constant in her attachments, and was most grateful to her friends for their affectionate attentions; and when sickness and infirmity disabled her from holding much conversation with them, she still loved to have them near her, to listen to them, and, at times, when particularly interested in some topic of discourse, would surprise them by the appropriateness of her remarks, or some wonderful instance of the tenacity of her early memories. She continued to take a lively interest in their joys and sorrows, and her grateful expression of thanks for their friendly visits. The warm affectionate pressure of her hand, and the fervent blessing she sometimes invoked for them, must long be remembered with tender regrets, by those who loved her for her many endearing qualities of heart and mind. She was, emphatically, a true and faithful friend, and with child-like meekness, would defer to the judgment of those in whom she could confide.

After an unusually prosperous and happy life, she gently declined into the vale of years, and without disease and in possession of all her faculties, she softly fell asleep to await the resurrection of the just in the Paradise of God; with that merciful Saviour who "has opened the Kingdom of Heaven to all believers."

From the Episcopal Recorder.

THE LATE MRS. ELIZA KOHNE.—The Charleston Gospel Messenger says:—By the last Will of this pious and exemplary lady, the poor have been greatly benefited, inasmuch as by the devise of large sums to the use of the Church and charitable societies, both in her native city, Charleston, and Philadelphia, she has put it in their power to extend the influence of the Christian religion.—We have copied from the Will the following bequests, besides which there are many others, to private objects, which her enlarged means enabled her to bestow.

To the "Advancement Society" in South Carolina, the houses and adjoining premises, which she occupied in the upper part of Broad street, Charleston, valued at - - - - -	$25,000
To St. Michael's Church, -	10,000
To the Bishop's Permanent Fund, -	9,000
To Grace Church, Sullivan's Island, -	500
To Calvary Church, Charleston, -	500
To the Ladies' Benevolent Society, -	2,000
To the Hopkins' Fund, -	300
To the South Carolina Society, -	200
To the Charleston College, -	500
To the Roper Hospital, - - -	7,000
To Foreign and Domestic Missionary Society of New York, - - -	10,000
To Bishop Chase, for the purpose of completing Jubilee College, -	3,000
To sundry charities in Philadelphia, -	28,000
Besides other bequests to relations, servants and friends, amounting to more than - - - - -	70,000

Notices.

ST. LUKE'S HOME
For Indigent Christian Females.

Through the prompt liberality of its friends, the Home is enabled to open on the first of May at No. 543 Hudson st.

Any articles for consumption, general use, or furnishing the Home, will be gratefully received, and may be sent previous to 1st of May, to the Rectory of St. Luke's, 477 Hudson st., or after the time to the Home 543 Hudson st.

Subscriptions and Donations may be sent to
A. B. McDONALD, Treasurer,
50 Wall st., after 1st. May 76 Wall, corner of Pearl.
April 24, 4t-f

APPOINTMENTS OF THE BISHOP OF NEW HAMPSHIRE.

APRIL.

Friday,	23,	e.	Holy Communion, N.Y.
Feast of St. Mark, and	25,	a. m.	Richmond.
2d Sunday after Easter,		p. m.	Tompkinsville.
Monday,	26,	a. m.	Elliottville.
		p. m.	Factoryville.
Tuesday,	27,	a. m.	Rossville.
Wednesday,	28,	a. m.	Newcastle. Consecration.

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

Advertisements.

LITTELL'S LIVING AGE, No. 415, 12½ cents.

CONTENTS.

1 The Spanish Protestants, *Christian Observer.*
2 Marquis of Rockingham and his Contemporaries, *Spectator.*
3 Chinese Porcelain Seals in Ireland, *Chamber's Journal.*
4 Reminiscences of a Man of the World, *Bentley's Miscellany.*
5 Jung Bahadoor, *United Service Mag.*
6 Preventable Death, *Tait's Mag.*
7 Blackwood's Magazine, *Critic.*
8 Constantinople to Corfu, *Spectator.*
9 English Songs, by Barry Cornwall, *Examiner.*
10 Life of N. Paganini, *Critic.*
11 Note Book of a Naturalist. Part XIV. *Fraser's Magazine.*
12 Literary Forgeries, *Athenæum and Spectator,*
13 Switzerland Menaced, *Examiner.*
14 Edfon and its Neighborhood, *Chamber's Journal.*

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Published weekly at six dollars a year by
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And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

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Just Published. The New Testament or the book of the Holy Gospel of our Lord and our God Jesus the Messiah, a literal translation from the Syriac Peshito version, by James Murdock, D. D. One vol, 8vo, cloth $2.

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Ancient and Modern, much corrected enlarged, and improved from the primary authorities. A new and literal translation from the original Latin, with copious additional notes, original and selected, by James Murdock, D. D., gfth ed, revised and enlarged, 3 vols, 8vo, sheep $6 75.

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All Clergymen of the Church are authorized and solicited to receive subscriptions, and remit the amount to the publisher. Notes of any specie paying bank, or post-office stamps, received in payment. Address

JOS. ROBINSON, Publisher,
Ap 24—4t No. 117 Baltimore st., Baltimore.

WORDSWORTH ON THE APOCALYPSE.

Just Received and for sale.

Letters on the Apocalypse, critical, expository, and practical, delivered before the University of Cambridge, being the Hulsean lecture for the year 1848, by Chn. Wordsworth, D. D., canon of Westminster, author of Theophilus Anglicanus, &c., one vol, cloth 8vo, $2.

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137 Broadway.

TO PARENTS.

A CLERGYMAN of the Church, who has had considerable experience in teaching, residing in a pleasant and healthy location within three hours' travel of the city, is desirous of taking into his family four boys or four girls of from 9 to 14 years of age, to instruct in the ordinary branches of an English education, together with the Latin and Greek languages it desired. For particulars inquire at this office.
aprl7 tf

Hand Book of Wines; Practical, Theoretical, and Historical. By Thomas McMullen.

Whatever may be deemed of the *morale* and appositeness of the work, certainly it is a highly entertaining one.—*Times.*

The remarks on the use and abuse of wine are well founded and judicious, and present strong warnings against intemperance.—*Churchman.*

It is the only American work on the subject, and contains all that is valuable in the expensive works of foreign writers, and is especially adapted to this country.—*Journal of Commerce.*

There is not a wine known in commerce, or consumption, whose qualities you will not find described. The style and arrangement are clear, and the work is by no means a dry epitome.—*Ev. Post.*

Keeping in view the author's design, the descriptions and classifications are excellent; and while steadfastly keeping in view the primary purpose of imparting information, he has not lost sight of the graces and ornaments of composition; albeit not the slightest provocative to the immoderate use of wine will be found in Mr. McMullen's pages.—*Commercial Advertiser.*

The work before us is full of interest, and will be read with pleasure and satisfaction.—*Courier & Enquirer.*

The subjects treated of are thoroughly discussed, and in clear and attractive style.—*Home Journal.*

What gives the work its peculiar value is the care with which Mr. McMullen has specified the medicinal properties of each variety of wine.—*Protestant Churchman.*

This work discusses at length the natural history, dietetic influences, and commercial and social relations of wines and spirits.—*Tribune.*

The book is well planned, well written, and deserves to be well received.—*Albion.*

The author possesses a practical experience, which embraces both Europe and this country, and extends over a period of thirty years. His *dicta* may therefore be safely relied on by the physician, the merchant, and the druggist, as well as by the ordinary consumer and connoisseur. It imparts such information as tends on the one hand to promote rational and refined enjoyment, and on the other to discourage intemperate indulgence. On the whole, we regard the appearance of this "Hand-Book" with pleasure, and warmly recommend it to our readers.—*Knickerbocker.*

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ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.

The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.

The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.

Application to be made to the subscriber, at his residence, No. 48 East 24th St.

April 17-6t. REV. J. GRAEFF BARTON.

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

THRICE A WEEK ENGLISH PAPER.

THE EVENING JOURNAL—This paper, the first number of which appeared on the 6th of October, 1851, is published in London, every Monday, Wednesday and Friday evenings, and contains every article of general interest and importance, printed in the *London Morning Chronicle* of the day of its publication and the day preceding.

Such a mode of selection eminently fits the *Evening Journal* for circulation in the United States and the British Colonies, since all who feel an interest in European Politics or English News, will find in it the leading articles of the *Daily London Morning Chronicle,* with the cream of its various Intelligence, its Reports of Debates in the English Parliament, and of Proceedings in the English Courts of Law, with the still continued and celebrated series of Letters by its Special Correspondents on "Agriculture and the Rural Population Abroad."

The various communications on Church Questions, which now form so prominent a feature in the columns of the London Morning Chronicle, including the Letters of "D. C. L.," are always transferred to the *Evening Journal,* rendering the newspaper of peculiar interest to those American Churchmen who desire to be informed in reference to that movement of renovation in the English Church, which aims at the more perfect development of her Ecclesiastical system, and at the restoration of her synodal action.

The subscription to *The Evening Journal* is $4,50 per quarter; 9 half yearly, or 18 for the whole year, payable in advance.

Agents for the United States—Mr. H. E. Newell, Office of the Banner of the Cross, No. 9 Sansom street, Philadelphia, and
Mr. Daniel Dana, Jr., No. 20 John street, New York.
April 17, 1852-tf

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
Mar 27, 1852-3m 10 Wall street, N. Y.

FAMILY SCHOOL FOR

BOYS; at Prattsville, Greene County, New York. The Rev. D. G. Wright, Rector of Grace Church, Prattsville, proposes to receive into his family, a few boys, to be educated with his own sons. The number will be limited; not to exceed Ten.

The pupils will be subjected to Parental discipline, enjoy the advantages of a HOME, be Faithfully taught and fitted for College, or business.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of Stages, Steamboats, or railroads. For beauty of location—amid the wild scenery of the mountains—purity of air, and removal from vicious influences, it is unsurpassed.

There will be two sessions in the year; commencing on the first Mondays in November and May. Vacations: the months of April and October; also, at Christmas, a recess of ten days: The Principal will be at the Astor House, on Thursday morning, preceding the commencement of each session, to receive those of his pupils residing in New York. He will also be at Taylor's Hotel, Catskill, on Friday morning, to receive those boys whose parents may reside in that village or its vicinity. At the close of the term, he will accompany them on their return home.

Terms:—Seventy-five dollars per session, inclusive of every expense of Board, and Tuition in English studies, and the Latin and Greek Languages; payable always in advance. Modern Languages, each Ten Dollars. Drawing and Perspective, with Sketching from Nature,—for which RARE ADVANTAGES are afforded,—Five Dollars. Music, Ten Dollars per quarter.

Each Pupil furnishes his towels, napkins, sheets and pillow-cases; also a silver fork and spoon, as at other schools. Every article should be distinctly marked with the owner's name.

The Principal has the Honor to refer to the Rev R W
Harris, DD, Rector of Grace Church and Grace School,
White Plains, [to whom he was formerly an Assistant.]
Rev W I Kip, DD, Rector of St Paul's Church, Albany.
Rev L L Noble, " St Luke's, Catskill.
Rev T S Judd, " Trinity, Windham.
G G Van Wagenen, Esq, 71 Wall street, New York.
Hon. Zadock Pratt, 94 Fifth Avenue, "
Moses Wanzer, Esq, 39 Broadway, "
Messrs Raynor, 76 Bowery, "
Edward Comings, Esq, 100 Hicks-st, Brooklyn.
F James Fitch, Esq, Prattsville.
D P Cowles, Esq, "
D H Pitcher, Esq, "
E B Fenn, Esq, " Ap 10-tf

Poetry.

For the Churchman.

Thoughts

After returning from a visit to the lot in Trinity Cemetery, presented by the Vestry of that Church to the Institution for the Blind.

The music of life is a sacred chord
That bindeth our hearts in love,
The cadence in Heaven seraphic was heard,
And borne from thence was a soothing word,
"My saints shall be gathered above."

They who have sorrowed and loved on earth,
In friendship that would not part,
Shall reap the bliss of a holy birth,
The priceless joys of celestial worth,
Reserved for the pure in heart.

'T is soothing thought when the restless tide
Of life rolls out, we shall sink to rest,
We who in lessons and pleasures vied
Shall be sleeping together side by side,
And the birds of the morning blest.

For the birds will come in the time of flowers
And warble their notes away,
Oh! 't is not death from this world of ours
To look on those green and fadeless flowers
In the realms of eternal day.

When "ashes to ashes and dust to dust"
Is heard throug the stilly air,
We who committted to God our trust,
When the trump shall sound of the wise and just
Shall look on our Saviour there.

Shall we know each other in that dear home,
We who are sightless here?
This blessed thought in my dreams will come
In the peaceful shade—in the sacred dome,
We shall know each other there.

Cynthia Bullock.

Selected Matter.

From the New York Ecclesiologist.

Oxford Diocesan Training School.

The buildings are estimated to cost £16,000, and are being erected from a design from Mr. Joseph Clark. The following description of them is given:

"The Training School will be a decorated building in the style of the fourteenth century, and forms three sides of a quadrangle. The frontage towards the Abingdon-road is 226 feet in length. The east wing is to be appropriated to class rooms, masters' rooms, &c.; and the west to the principal's residence, kitchen, and other conveniencies. The dining and school rooms will occupy the centre of the building, in front of which a terrace will be formed, thirty feet in width. The approach of this terrace from the main road will be by a carriage drive about eighty yards in length. On the upper floor will be provided about one hundred dormitories, separated from each other by wooden partitions, and in the attics sufficient accommodation will be afforded for the servants in the establishment. The Chapel, which is approached from the training institution by cloisters, will be 57 feet in length, and 26 feet 6 inches in width. It will be arranged stall wise, with a raised platform for the altar, and sedilia for the officiating clergymen. The materials employed in the construction of the building are Marcham stone, procured from the neighborhood, with brick backings and Bath stone dressings. The floors (constructed according to the patent of Messrs. Fox and Barrett) will be fire-proof, being formed of iron joists and girders, filled in with concrete."

In laying the foundation, the Bishop made the following observations on education. His Lordship said:

"The Church's special work for this land of England, and through it for the whole world—for Christendom first, and then all the world around it—the special work of the Church is to train a seed, to take up a witness of Christ and to carry it on through the next generation. We the clergy, and you the laity of this generation, are charged by God's Providence with the training of the next generation. What that shall be, does, in fact, mainly depend upon us; for the blessing of God shall be given to our endeavors if those endeavors are carried on according to His appointment; and therefore it is for us, inasmuch as we have the verity of Christ's Church amongst us—it is for us to say, not in our strength, but in the covenanted strength of God, what the character of the next generation shall be. And, my brethren, how are we to do this work? Surely it can be done only by having meet instruments for the training of that generation throughout our several parishes.—And how can we have such instruments if we do not form them? How can we expect that God will give us such instruments if we do not take the necessary means to provide those instruments? What care do the men of the world take to make those machines which are to make others! How is each part tempered, how is each part meted, so that there shall be the exactness of temper and the exactness of sizes!—And shall we, my brethren, deal with those who, under God, are to mould the souls and the minds of others, shall we deal with them with less care than men deal with the material machines which they make for lower purposes? We cannot expect the blessing of God unless we bring Him our best. No, my brethren, I do not scruple to say that I think this work has been long neglected by the Church—that the trainers of of the people of this land have not been formed as they should have been. Thank God that we have at last awoke to this necessity. Thank God we do see in some measure that the training of Christian children is a high office, second only to that of the direct work of the ministry of souls which He has Himself appointed—that we see that He who gave some pastors and some evangelists, gives also some teachers to His Church. My beloved brethren, we have begun well in praising God, in reading His holy word. We are going, with His help, to pray to Him that He will give us His blessing upon this undertaking, without which all our efforts will be vain. Let me then, beg you first to endeavor to join heartily in these following prayers. Believe that God hears prayer. Believe that the difficulties which yet stand in our way before this work shall be completed can be removed by God, and that the way to obtain their removal is faithfully to ask it of God; and, therefore, I do beseech you to-day give us earnest, united prayers. Do not let it be a form—do not stand here as a spectacle merely, but let your hearts be lifted up to Him whose blessing only brings such a measure as this to its accomplishment, that His blessing may abound among us."

From the Gospel Messenger.

Minnesota Territory,
Fort Snelling, Feb. 19, 1852.

Rev. and Dear Sir:

I have just received the enclosed letters from Red River, and as they contain several things of interest, you will please publish them in the Messenger, or so much of them as you may think proper. Most truly yours,

E. G. Gear.

Bishop's Court, R. R.
January 30th, 1852.

Dear Brother Gear, I have not much time this morning, and so must be content to say but little to you—though I ought to reward your kind attention to us, by a long and detailed letter. This, however, I must beg you to excuse at the present, and when I write again it shall be with more of time, and I hope of matter also, at command. By this time, you have gotten my last sent by Comte de Laguishe, and the Bishop's which was sent by the same favor. I beg your pardon for occupying your time so long as I know I must have done in that letter. This will make amends. I have mentioned to the Bishop my intention of dropping you a note, and His Lordship wishes me to say with his kind regards that by the next post for St. Peter's—he will D. V. write to you. Both he and his family are well, and seem much to enjoy the winter. The boys are pictures of innocence and health, and enjoy the season and the games suitable to it exceedingly. Our most frequent communications with you and other parts of the world have had a most enlivening effect on all our circle. We seem to feel it much less than formerly; and the facilities for hearing from, and sending to, friends, bring us much nearer, and reconcile us more to our otherwise lonely condition. You would be pleased to see how much this has revived his Lordship's family.—We had various items of news from home by the last post, but as you get the papers regularly, it is useless to repeat to you what we heard.—Our Bishop knows, I think, the Bishop elect of Sierra Leone. He is a young clergyman of Sussex. He will be near your Bishop of Cape Palmas—really this is a good omen for poor Africa. Our ordination was past when I finished my last letter—and now I have to tell you that Mr. Hillyer is gone on a visit to Fairfon, to help his brother and fellow-laborer, Cowles. We heard last week from most of the stations east and west, and north. At White Dog or Islingtonlash, they are going on favorably. There is also a catechist and some laborers there, but they are preparing the way nicely. At Fort Pelly, west, the aspect of things is cheering. The catechist appears a very humble, zealous man, and the Indians very attentive and anxious. He is thus preparing the way of the Lord in that desolate quarter. Br. Cowley will visit that spot before Mr. Hillyer leaves Fairford. From Rev. Mr. Buds, the native missionary, the accounts are most satisfactory, and the work of civilization and of Christianity is hourly progressing, and daily receiving the blessing of our exalted Head, the chief Shepherd and Bishop of our souls. May that blessing be abundantly multiplied both on that spot and on others of the country at large! From Mr. Hunt, higher up, the accounts are good also. He is preparing for a Church, and hopes soon to get the mission of La Roye in perfect order and efficiency. A young man from this place is to be sent up thither in the spring, and this addition to his present aid, Mr. Settee, will be of great value to him. I enclose to you, the last note I received from Mr. Budd. It is a fine specimen of a true Churchman, and shows how much may be done by good training and the grace of God. He tells the Bishop that he preached to his people the Sunday after the death he mentions, from Heb. xi. 4. The Bishop has much satisfaction in the prudence and zeal, and the cheerful labor of Mr. Budd.

You must have heard of Dr. Rae, one of the Hudson's Bay Company servants, and who has been on a searching expedition for the missing ship in the Arctic sea. He came in hither some nine or ten days ago, and is leaving this to-morrow. He goes with Dr Carioles to St. Paul's, and will then make his way quickly to New York and so to London. He has met with nothing to certify the state of poor Captain Sir John Franklin. He found much wreck on the coasts, and has selected a piece of a——and a piece of line or rope. The latter has the red thread of Plymouth or Portsmouth, I don't know which, running through it, and the piece of wood he thinks may be recognized. He fancies he was near the long sought passage, from the great current setting in a particular direction; but the season was late, and his interpreter was drowned. This caused him to turn just on the eve of making this, as he hoped, discovery. The Esquimaux were very timid, and he could not get a free intercourse between them and his own party. He thinks there is no hope of the missing ships and their crews—as to their being among the Esquimaux he thinks it not probable, but yet if it were so, there would be great difficulty in their getting communications with Europeans. The Indians would watch them narrowly, and they themselves would be able to do but little and would feel afraid to move about much. Whether or not Dr. Rae will go out again is not known. He says that he endured less than on his former expeditions, though now they were in great straits often—obliged to live sometimes on mice, or rather rats; but on their journey downward, they did very well, and saved the lives of some Indians on their route. He dined with his Lordship one day last week, a great party met here on that occasion, and a very pleasant evening we passed. To-day the officers in charge at the Fort give a party in honor of Dr. Rae. We go, and I suppose upwards of 30 will assemble on this occasion. To-morrow he starts, and will be accompanied as far as Pembina by Mr. Cobrilo, one of the Company's officers, and Governor in their territories. He expects to reach St. Paul's in fifteen days. There you see all hope of recovering poor Sir John and his companions is cut off. What an ill-fated expedition, and what misery their families are brought into by it!—Dr. Rae has made some new maps of the coast up that way, and the Bishop thinks them very good. He has got some beautiful robes of the Deer kind, and carried them home; other curiosities he has, as mementoes of his northern travels. No doubt he will publish his journal, &c., as soon as he can prepare it for the press at London. He is a good-looking man, free and open, rather a Scotch accent; and apparently about forty years of age. His family live at Southness Orkneys.

All is going on here as usual, every one doing his best both in Church and schools.

The weather lately has been most charming, and the paths beautiful for sleighing. This makes up a little for other unpleasantness and inconveniences. We do enjoy it very much.

We pray you to offer to your dear friends our most affectionate regards. Do not forget us to the brethren at St. Paul's, and say what pleasure it affords us to hear of them, and it would also to hear *from* them. It is not yet certain whether the Bishop will go to the eastern coast next summer.

I do not know that there is anything more I can say to you, but hoping soon to hear from you, and with our united best wishes, I remain, dear sir, yours truly and sincerely,

W. Taylor.

Rev. E. G. Gear.

From the Halifax Church Times.

Lord Campbell and the High Sheriff.—Aylesbury.—The commission for the county of Bucks was opened on Wednesday evening by Mr. Justice Crompton, who was met by the High Sheriff, Mr. Scott Murray, of Danesfield, at the station, and thence escorted to the Town-hall, which is now connected with the judges' lodgings, built on the site of the old gaol. A few years ago Mr. Murray relinquished the faith of his ancestors, and was received into the Church of Rome at a time when he represented the county. As a consequence of this change the hon. gentleman retired from Parliament. The High Sheriff always appoints a chaplain, whose privilege and duty it is to accompany the sheriff and judges of assize on all occasions, and to preach the assize sermon.

It appears that Mr. Murray appointed a Roman Catholic chaplain, selecting Mr. Morris, who, like himself, had seceded from the Church of England, and this rev. gentleman would seem to have accompanied the sheriff and Mr. Justice Crompton to the door of the church of the hamlet of Walton, whence having thus deposited the learned judge, the High Sheriff and his chaplain proceeded to the Roman Catholic chapel, and afterwards took up his lordship. When both the courts were opened on Tuesday for the despatch of business, the High Sheriff was again attended by Mr. Morris as his chaplain. The grand jury having been duly sworn, Lord Campbell proceeded to deliver his charge to them, and adverted to the presence of the chaplain. His lordship having referred to the state of the calendar, proceeded:—

"You have, gentlemen, for your High Sheriff a gentleman most benevolent, most accessible, and altogether an honor to your county. He is of the Roman Catholic persuasion, and I rejoice to think that is no objection to his performing the duties of his high office. A message was sent to me from him respecting the attendance of judges at Church, and I communicated to him that I by no means expected that he should do anything in the slightest degree contrary to his conscience or hurtful to his feelings. I rejoice that in this country religious opinions are no barriers in the way of performing civil duties, and there is nothing to be performed by a high sheriff that may not be well enough executed although that individual should be of a form of religion different from the established Church. But, gentlemen, something has occurred which I think requires explanation. The High Sheriff, without meaning in the slightest degree to be guilty of an impropriety, and indeed being informed it had been done in other countries, has appointed a chaplain of his own religion, and that chaplain has appeared in the garb of his order in accompanying the high sheriff and her majesty's judges coming from the place where the sheriff meets them to the place where we are now.

"I think it my duty to say that I hope such an occurrence will not be repeated. I do not wish in the slightest degree to wound the feelings of my friend, whom I see here this day (turning to the sheriff) and when I ask that it shall not be repeated, I am sure it will be felt that it will be as much for the benefit of the Roman Catholic subjects as for those who belong to the Established Church; for we should not encourage anything which would create unnecessary alarm, or be the means of exciting those bad feelings which never should exist among fellow-christians. With these remarks, gentlemen, I dismiss you." The grand jury at the close of the day made the following presentment on the subject:—"In making our presentment, the grand jury desire to express their respectful thanks to your lordship for your observations on the subject of the attendance of a chaplain of the Roman Catholic persuasion, and to assure your lordship of their unanimous and entire concurrence in the sentiments addressed to them by your lordship." The cases disposed of were not of general interest.

Mrs. H. D. Ward has accommodations for a few more boarders. She employs the assistance of able Professors in the various departments of polite learning for young ladies. Parents and guardians desirous of placing their daughters in a peculiarly eligible situation, where the ties and refinement of private life are not overstrained by large numbers, are invited to call on the Rev. H. D. Ward, No. 870 Broadway. April 17, 3t

Select BOARDING SCHOOL for Boys, opposite St. Peter's Church, Westchester, N. Y. Number limited to twelve. T B Harrington, A B Principal.

For particulars see circulars at Stanford and Swords 137 Broadway, and at S H Foster's, 41 Broad St. The next session wil commence on the first Monday in May.

REFERENCES.—(PATRONS.)

C D Jackson, Rector of St Peter's ch, Westchester.
William C Maitland, Esq, 132 Bleecker st, N Y.
Jacob Ruse, Esq, 192 Broadway, N Y.
Oliver Slate, Jr, 115 South st, N Y.
M M Quackenbos, Esq, 141 Second Avenue, N Y.
S H Foster, Esq, 41 Broad st, N Y.
Edward Haight, Esq, N Y.
Daniel M Edgar, Esq, Westchester.
Herman Le Roy Newbold, Esq, Westchester.

Mr. H. willl call on any who may wish to see him in relation to his school. Address T B Harrington, Westchester, N Y. ap10-3t

Lyon's Classical and COMMERCIAL BOARDING SCHOOL for YOUNG GENTLEMEN—The Irving Institute, Tarrytown, N. Y.—The location of this Institution is unsurpassed. Tarrytown being one of the oldest and most agreeable towns in the Union, noted for its salubrity and morality, and accessible many times a day by the Hudson River Railroad. The site is less than half a mile from the depot, and commands some of the most charming views of the valley of the Hudson. The edifice is commodious, comfortable, and well adapted. The grounds, quite retired, embrace several acres, including a fine grove, a well-appointed gymnasium, &c.

The Principal is assiduous in his regard for the Moral welfare, the Physical comfort, the Intellectual improvement, the manners and personal habits of his pupils. A daily record, having regard to each of these interests, is kept, an abstract of which is forwarded to the parent, at the close of every month. The Tutors and pupils reside in the family of the Principal, partake of the same fare, sleep under the same roof, and constitute in all respects one family. Pupils will attend the Church designated by the parent, if practicable.

The Course of Education includes all the branches preparatory for College or business: for professional or practical life. The Principal has had long experience, and is aided by competent Tutors. Instruction in every department will be thorough, and elementary principles will receive that strict attention which their paramount importance demands. French and Spanish by Native Teachers, resident at the Institute.

Charges: $100 for the Summer Term of five months from 1st May.

Circulars may be had at Nos. 205 and 599 Broadway, No. 59 Nassau-st., and No. 76 Bowery.

For further information address the undersigned.

WILLIAM P. LYON, A. M.,
Principal and Proprietor.

Irving Institute, Jan., 1852. ap3-6w

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York city.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange.

ap3-5t REV. S. S. STOCKING, M. A., Rector.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar 20, 1yr 288 Greenwich st., New York.

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

AN APPEAL IN BEHALF OF

Racine College.—The undersigned, having been elected President of this infant institution, recently chartered by the Legislature of Wisconsin, and having been requested by the Board of Trustees to act as their agent, in soliciting donations to aid it, feels it his duty to present the subject before the Churchmen and Church Ladies of New York, soliciting for it their favorable consideration. Racine is now an incorporated city, of 6,000 inhabitants, where, eighteen years since, no white man resided. The citizens, though not wealthy, have given $10,000 to found a college there, under the auspices of the Church. Ten acres of land, beautifully situated, have already been secured; and a College edifice is to be erected during the ensuing summer. Beyond this, it is proposed to devote the first donations to the building of a residence for the President, as a most desirable item of endowment; and this is the immediate object of the present Appeal; as it will be a principle of this College, not to become involved in debt.

Any donations for this object, will be gratefully received and may be forwarded to Horace Webster, LL. D., No. 114 West 23rd St., who has kindly consented to take charge of the same.

Mar 27-5t-fr ROSWELL PARK.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
Mrs. Mary Proal Judson, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf

Trinity Hall, Utica, Feast of the Annunciation.

FAMILY BOARDING SCHOOL for Boys, at Yorkville, N. Y. Number limited to 20. The Summer Term of the Locust Hill School will commence on Monday, the 3d of May. Circulars may be obtained at the Book store of Clark, Austin & Co., 205 Broadway, or from the subscriber G. W. FRANCIS, A. M.

Yonkers, March 29, 1852. ap3-4t$

EPISCOPAL ACADEMY.
Rev. Edward Ballard

Episcopal Academy of Connecticut, Rev. Edward Ballard, A. M., Principal. The Spring Session of 14 weeks will commence on the last Thursday of April. Pupils are received with the family of the Principal, for $60 per Session, payable in advance. Circulars and full informatron may be found at Stanford & Swords', 137 Broadway.

Cheshire, Ct., March 23, 1852. ap3-4t

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb 28th-tf

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2, 3, and 4.

Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.

School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher

List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured.

For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10-10t

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 3½ to 5½ and from 7 to 9 o'clock every day. Tickets 25 cents Children half price. Jan 31-3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combiuation of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

For sale by
DOREMUS & NIXON,
jan 3,—6m 21 Park Place.

P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

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"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

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Sept 6, 1851—1yr$

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.

Wm. B. Stoughton, Principal.

Jean F. Buffett, Teacher of French and Italian,
James Brown, " Classics and Mathematics,
Leopold R. Briesach, " German,
Hildebrando Marti, " Spanish,
Joel E. Barlow, " Drawing and Penmanship,
R. Bond, " Painting in Oil and water colors,
Wm. H. Walter, " Piano Forte and Organ,
James A. Johnson " Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe, " Assistant in Junior Department.
———, " Tactician.

Visitors.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.

Wanted, a Tactician. Ap 10-10t

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A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. First Part. Muslin, [62c], paper covers, [37c].

☞ The Second and concluding part of this important Church work, is in press, and will be issued as soon as the last chapter is received from the author.

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Address orders to
DANIEL DANA, Jr., Agent,
20 John street, New York.

Nov. 15.—tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.
tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,	$1,192,441 66	
Deduct for losses then unpaid, paid since,	37,500 00	$1,154,941 66
Nett premiums received during the year 1851	$461,506 67	
Interest " " " "	65,172 83	
Total receipts, 1851	$526,679 50	
Paid losses of the year	$103,300 00	
Paid for purchased policies	30,470 21	
Paid salaries, taxes, postage, &c.,	18,095 76	
Paid Commissions	27,924 60	
Paid Physicians' fees	2,188 12	
	$181,978 69	$344,700 81
Balance		$1,499,642 47
Paid on dividend of 1847, 1848 and 1849		118,632 83
Nett balance, January 1st, 1852		$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now, as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS—

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